

A N
E S S A Y
I N
Praise of WOMEN:
O R, A

Looking-glass for Ladies

To see their PERFECTIONS in.

W I T H

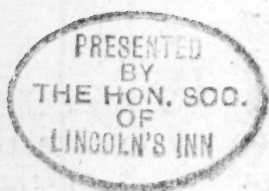
OBSERVATIONS how the GODHEAD seem'd concern'd in their Creation: What Respect is due to them on that Account: How they have behaved in all Ages, and especially in our Saviour's Time.

Our modern Ladies prov'd no less virtuous and industrious than those in King *Solomon's* Time: Those in and about *London* no less so than those in the Country. Several Observations of their Virtues surpassing those of Men's. Their *Dress* commended. The Use of the *TEA-TABLE* vindicated. Remarks upon *Music* and *Dancing*, and other Recreations fit for Ladies. Exhortations to the Knowledge of one's Self. *Drunkenness* and *Sloth* corrected. *Incontinency* condemn'd, and the Beauty of *Chastity* illustrated. Proper Advice for the Ladies to beware of *Fortune-hunters*. Exhortations to keep good Company, and Cautions to refrain bad.

Also, Observations and Reflections in Defence of the *Fair Sex*, against base and satyrical Authors; proving them not only erroneous and diabolical, but repugnant to Holy Scripture. The Whole being a Composition of Wit and Humour, Morality and Divinity, fit to be perused by all the Curious and Ingenious, especially the LADIES.

By J. B L A N D, Professer of Physic.

O N D O N: Printed for the A U T H O R, and sold by J. ROBERTS, in *Warwick-Lane*; J. BATLEY, at the *Dove*, in *Pater-noster-Row*; J. JACKSON, near *St. James's-Gate*; C. KING, in *Westminster-Hall*; T. COX, near the *Royal-Exchange*; and C. CORBET, near *Temple-Bar*. 17



Blair (James)

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S H E W I N G

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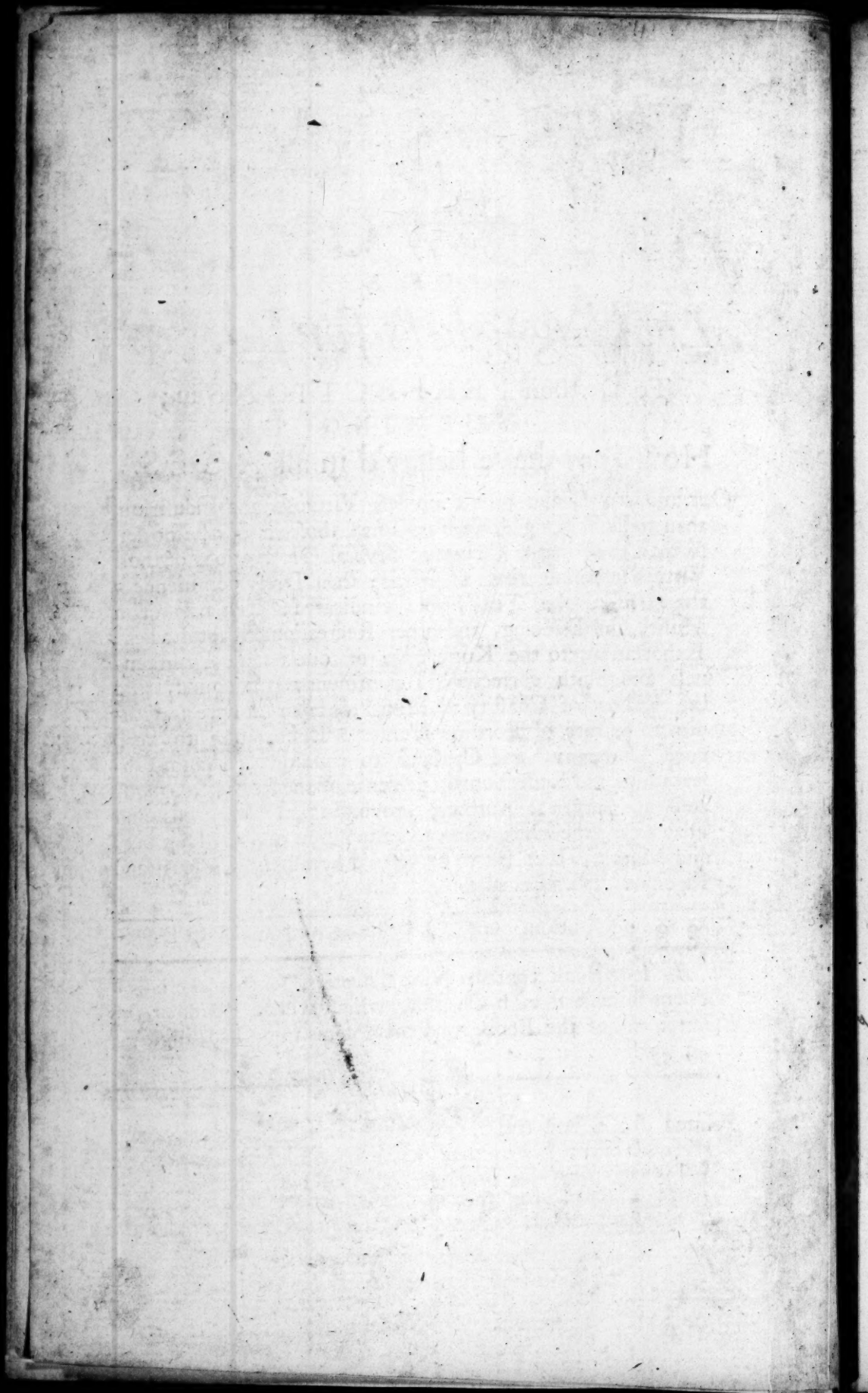
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The Second Edition, with an Edition of Nine POEMS.

N. B. The Book contains Nine Chapters, so that there is a Poem suitable to each Chapter, which will be Bound at the latter end of the Book, and the Poems to be had single at 4d. each.

L O N D O N :

Printed for the AUTHOR, and sold by J. ROBERTS, in Warwick-Lane; J. BATLEY, at the Dove, in Pater-noster-Row; J. JACKSON, near St. James's-Gate; C. KING, in Westminster-Hall; T. COX, near the Royal-Exchange; C. CORBET, near Temple-Bar; and J. BATSON, in New Ormond-Street. 1735.





TO THE
 RIGHT HONOURABLE
 Her GRACE the
Duchess of Portland.

MADAM,
 I D not the Greatness
 of my Subject atone
 for the Meanness of
 the Author, this my Under-

taking would be an unpardonable Presumption ; but as Dedications of Books to Persons of the greatest Merit, are now become as necessary as those Temples of old were thought proper to the Deities for Protection ; and since Ladies of the highest Rank, and most inexpressible Worth, are become the best Protectors of Innocence, the heartiest Encouragers of Learning, the readiest Promoter

ters of Industry, and the
friendliest *Vindicators* of Truth,
Justice, Virtue, and Religion,
or any Thing else that is com-
mendable and Praise-worthy, I
think I should do Injustice both
to your Ladyship and my Sub-
ject, were I to omit (with hum-
ble Submission) the begging
Leave to lay it at your Ho-
nour's Feet, and to court the
safest *Asylum* of Relief upon
so pressing an Occasion.

A 3

Your

iv DEDICATION.

Your most excellent Virtues demand the sole Dedication thereof as a Debt most highly due to your Ladyship's own great Merit, and magnificent Character : For, as it is an *Essay in Praise of virtuous Women*, where could I find a greater or better Patroness for it, than your Ladyship, who is so great a Pattern of it. And as I have made it appear, that there
are

are not wanting many Daughters that have done, and still do virtuously, where shall I seek for Sanctuary, but of one who excels them all ?

Sure I may venture to say, of all the modern Ladies, that have done worthily, or mightily advanc'd the Welfare of their happy Families, your Ladyship hath still the Pre-eminence, and so justly deserves the Recom-

vi DEDICATION.

men'dation of this Mirror of
Good Manners, Modesty, and
all other Virtues, both moral
and religious.

And, to say nothing of the
memorable Glories of your
Ancestors, the Renown of
your Family, and the Noble-
ness of your Extraction, to-
gether with the most remark-
able Blessings of your Birth, as
well as the Sublimity of your
Education, who can pretend
suf-

DEDICATION. vii

sufficiently to praise your well-spent Life? Your Piety, Religion, and Devotion, both in Publick and Private, appears so conspicuous in the Eye of the World, that it renders you far more Divine than the rest of your Fellow-Creatures, or above the gross Complements of mortal Man.

The World well knows that your Qualifications both of Body and Mind, are inexpressibly

viii DEDICATION.

preffibly Agreeable, insuperably Graceful, and incomparatively Good; infomuch, that they have astonish'd all your charm'd Beholders into an universal Admiration and Esteem? Who then can pretend to make Encomiums fuitable to your singular Endowments, whether Natural or Acquired? Shou'd I add to this your Chastity, and to that your Charity; and to your Charity, Meekness, Humility,

DEDICATION. ix

mility, and Lowlinefs of
 Mind, together with your ex-
 emplary Prudence, Conduct,
 and Difcretion; and to fay
 nothing of your Beauty, were
 I to add to your former Vir-
 tues, your Wilddom and Ho-
 linefs, your Purity and Good-
 nef, as well as thofe your
 other Graces and Virtues,
 which are fo illuftriously vi-
 fible, that they outfhine the
 moft fparkling Diamonds,
 and, with a moft fuprizing
 Splen-

X DEDICATION.

Splendor, burst thro' the thickest and darkest *Clouds* of Adversity, Affliction, or Oppression. In a Word, could I but barely innumerate your almost divine Attributes, it would not only swell my *Dedication* into a *Volume*, but also render the *Eulogium* a Diminution of your Glory.

Madam, You enrich the very Cloaths and Jewels you wear! You brighten all the
Hemis-

Hemisphere about you, like
the dazling Sun in its full
Meridian ! Your inter-
nal Beauties shine through
your Apparel, and illustrate
the external Ornaments, or
Decency of your modest
Dress, to Admiration ! Your
Virtue recommends Religion
to the World, and Religion
it self is honour'd by your
Virtues ! Your pious Exam-
ples make others Profelytes ;
and

xii DEDICATION.

and who can but praise you
for your Conversation?

*Most noble and incomparable
Lady!* I have nothing more to
say, but sincerely to wish, that
this *Treatise*, which I most hum-
bly offer to your Patronage,
were meritorious enough to
deserve it ; but since that
cannot be, yet I hope it
will so far avail, as to pub-
lish the unfeigned Regard of
him who, with the humblest
Sub-

DEDICATION. xiii

Submission, highest Honour,
and profoundest Congratula-
tion of Joy, am,

MADAM,

Your Ladyship's
Most Obedient,
Most Faithful,
and most Humble Servant,

James Bland.

*Theobald's Court in Theo-
bald's Road, Red-Lyon
Square, London, Dec.
23. 1732.*



AUTHORS made use
of, and quoted in
this WORK.

<i>A</i> ristotle,	<i>J</i> ustinian.
<i>B</i> asil, St.	<i>K</i> ettlewell, Dr.
<i>B</i> everidge, Dr.	<i>L</i> actantius.
<i>C</i> ato.	<i>O</i> vid.
<i>C</i> harron, Dr.	<i>P</i> atrick, Dr.
<i>C</i> icero.	<i>P</i> lato.
<i>D</i> uty of Man.	<i>P</i> lautus.
<i>D</i> ykes, Mr.	<i>P</i> lutarch.
<i>E</i> pictetus.	<i>P</i> ythagoras.
<i>E</i> rasmus.	<i>Q</i> uintilian.
<i>H</i> esiod.	<i>S</i> eneca.
<i>H</i> ierom, St.	<i>S</i> ocrates.
<i>H</i> omer.	<i>T</i> ully.
<i>H</i> orace.	



THE
P R E F A C E
TO THE
R E A D E R.

Notwithstanding the long Custom of Prefaces, I find several modern Authors, who seem to write them with Reluctance; but since they own them to be fashionable, I have the less Reason to omit the Use of them: and particularly when I consider that I write to fashionable Ladies, whom I have not debarr'd, nor do I desire to debar them, from any thing in Fashion, Sin only excepted. And since my Book may justly be called,

B The

ii The PREFACE

The Ladies Looking-Glass, *what a sad Sight would it be, if it should be put in an old-fashion'd Frame ? Would not this deem the Glass imperfect, and render it unfit for a Lady's Use ? For how can Perfection be seen in an imperfect Glass ? The Esteem for the Fair has almost constrained me to write in their Behalf ; and when I consider them in all Stations of Life, and see their wonderful Industry, their surprizing Frugality, their singular Temperance and Chastity, their incorrupt Justice, their boundless Charity, their polite Education, and their Zeal for our holy Religion ; I say, when I consider them in all these Respects, on which Account I find myself unable to polish my Glass enough, or to render its Transparency sufficient to illustrate their Praise ; why should I grudge, or rather why should I not use my utmost Endeavour, so to embellish my Frame, as to engage the Fair to look into my Glass ?*

I have

to the READER. iii

I have not compared them to other fine Things, as some Authors have done ; such as Coral, Pearl, Alabaster, and the like ; for what are all these, though never so well levigated, when compared with a fine Woman ? Alas, they are good for nothing, till the Apothecary has beat them in his Mortar, and prepared them by other Pharmacophycal Discipline : Then they are fit for the Use of Ladies, but not at all to be compared to them. Hath not the Charms of Woman laid the stoutest Champions at her Feet ? And how absurd would it be, to compare her to any thing below her ? Doth not the snowy Whiteness of her Breast make the Lillies die with Paleness, and the Roses blush into an unwonted Redness at the Sight of her, and die with Desire to emulate the Beauty of her Cheeks ; for the Colour of which I have not found a Name ? And how blameable are those, who compare her Eyes to Diamonds, when there is more Beauty in a Lady's little Finger, than

iv The PREFACE

the finest Diamond Ring that ever was made by the most curious Artificer. And though I should compare her to the Gold of Ophir, the Topaz of Æthiopia, and all other terrestrial Things, it would be so far from redounding to her Praise, that it would only tarnish and impair it.

To what then shall I compare her, or what Name shall I give her? I will call her Woman, because Adam gave her that Name; and because our SAVIOUR who knew best her Deserts, most frequently called her so. And, indeed, under this Name is couched far more, than all the Allegorical Expressions, in relation to earthly Things, can contain. What then shall I compare her to, as I said before? Why, nothing on this Side Heaven: and the Desire I have of her future Happiness, has engaged me to chalk out the Way, and make it as plain, as it is in my Power; as she will see in the following Discourse.

And

to the READER. V

And lest she should, by the Weakness of her Nature, faint in her Road, I have allowed her all the Refreshment, the Countries she travels through, will afford her. If she works hard for her Bread, let her eat the best Meat to her liking; and for the support of her Spirits, let her drink what she pleases in Moderation. If she is a fine Lady, I have given her Incouragement to live up to her Birth and Fortune, and to follow the Fashions in every Thing, except that of Sin. And, to render her Journey still more pleasant to her, I have recommended to her Choice that innocent and harmonious Recreation of Musick; and, lest that should want something to keep due Time to it, she may, if she pleases take a Dance for that End.

I would by no Means have her leave off the Use of the Tea-table; nor do I see why she should be debarred of Rings and Jewels: Kings Daughters (if we will believe the Royal Psalmist) had

vi The PREFACE

their Cloathing all of wrought Gold ;
or rather Gold it self, wrought with
divers Colours.

*These Things consider'd, what a Shame
is it to find Fault with a Lady's Bro-
caded Gown ? And, as for pleating
their Hair (which a late Author makes
mention of) - I think he had better let
that alone : for I am ashamed to see,
and much more to own, what Apes
Men make of their Heads. Had they
not better have a good warm Peruke,
to keep in their Brains, if they have
any, than comb all their Hair on to
the Top of their Head, like Mollies,
or I do not know what to call them ?
But, perhaps, they are disorder'd in their
Heads ; why then, let them Bleed, and
Blister, and instead of spirituous Li-
quors, let them drink purging Potions,
and take Cephalick Drops, with weak
Juleps, and drink no Wine without a
double Quantity of Water in it ; and
let them not come abroad again, till they
can shew themselves like Men.*

But

to the READER. vii

But I am ashamed to say any more, as being a Man myself : I therefore return to the Ladies, and wish them all a good Journey, and safe Arrival at the Place before-mention'd. And here let me beg Leave to recommend to them the Perusal of this Book; to look into this Glass; where they may see the Beauty of their Souls, with as full Idea's, as I have here described that of their Bodies; not doubting but they will find suitable Meditations both for their temporal and spiritual Welfare.

I know I shall have many Criticks upon this my Undertaking; that Men almost of all Ranks and Degrees, will either condemn or commend me : Some will say, I had better minded my Patients; others, that I had better wrote upon Physick, if I must have been Scribbling; and others, that my Subject is well enough, had it but been well handled : The last of which, I hope most of my Readers will allow, and I must

viii The PREFACE

own my Deficiency in Praising so sublime a Creature, as I have made the Subject of my Treatise.

'Tis impossible to extol a virtuous Woman to perfection : She requires the loudest Harangues of Eloquence ; she demands the loftiest Flights of Art and Nature, as well as justly deserves the most florid Encomiums of Human Rhetorick.

A virtuous Woman is the most valuable and inestimable of all terrestrial Beings ; and for her better Distinction she ought to wear a Crown of Laurel : But still 'tis impossible she should be sufficiently recommended, in the most illustrious Characters, to the Esteem, Reverence, and Admiration of the World.

And whosoever are the Authors of Satyrs against her, they act the Part of Antipodes to Human Reason ; and 'tis little less than a Piece of Blasphemy against her unblemish'd Virtue ; and is so

to the READER. ix

so far from doing her Harm, that it rather redounds to her establish'd Character. Most of her Antagonists have wrote against Virtue it self, and no wonder if they cavil against those in whom it is most conspicuous.

As for my own Part, nothing is more certain, than I shall be roasted by divers Sorts of Men. The Drunkard will call me Fool, Milk-sop, soft, effeminate Puppy, and I know not what. The Marriage-haters will say, I know not the World so well as they; And the Endorsers, who ought to be burnt at a Stake, will wish me hang'd in Chains. Nay, the Fool, who hath said in his Heart, there is no God, will wish there were a Devil to punish and torment me.

Thus I am Arraigned, Convicted, and Condemn'd, because I have taken upon me to say something in the Praise of those, who are the best Protectors of Innocence, the readiest Promoters of Industry, the friend-

X The PREFACE

friendliest Vindicators of Virtue, and the most faithful Propagators of Religion.

*But however guilty Consciences, which always accuse themselves, may judge me, they will find the following Discourse an impartial Mixture, or an exact Composition of the Virtues and Vices of People, as well in Praise of the Good, according to their Merits, as in Dispraise of the Bad, according to their Demerits among both Sexes; and in some Measure I hope it will have its desired Effect, so far as to oblige the one, if not to reform the other: the last of which I could heartily wish, and hope the candid Reader will plainly perceive, that I have said nothing immodest, or immoderate, much less of Party-Malice; that I have advanced no New Doctrine, whereby I may either offend Male or Female; where either the Holy Scripture is not reckon'd contrary to their Behaviour, or their Behaviour contrary to the Holy Scripture. And
t here-*

to the READER. xi

therefore, without troubling my Reader with any more Prefacing, this Book contains the Character of all Virtue, but more particularly that of a virtuous Woman; and they who best deserve it, will doubtless be the best pleased with it.



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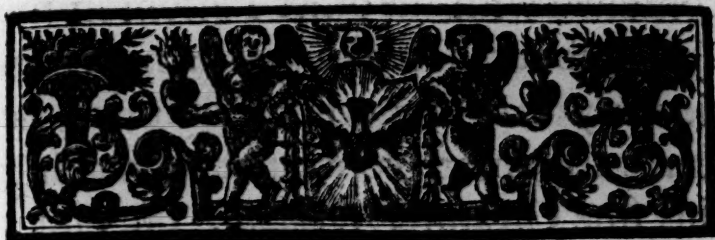
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OBSERVATIONS

ON THE

CREATION.

AS any Thing is the better,
 the liker it is the best, so
 every Thing should be
 esteemed, that is most
 worthy the Observation of the most
 Infallible. Who is the most Infalli-
 ble, there needs not many Words to
 prove ; Why, it is the only true God,
 He, and he only is Infallible, who
 made every living Creature by the
 Word

Word of his Mouth. And after he had consulted with the other Persons in the *Trinity* about the making *Man* more particularly than the other Creatures, he seems still more concern'd in making this fine Creature, *Woman* : He causes a *deep Sleep* to fall upon Adam ; he takes *one of his Ribs*, closes the Flesh instead thereof ; *and the Rib which the Lord God had taken from Man, made he a Woman, and brought her unto the Man*, Gen. ii. 21, 22.

Observe here the Pains our Great Creator takes in perfecting this Noble Creature. Whether his Power could not compleat so excellent a Work, with a Word of his Mouth, as easily as he did the inferior Part of the Creation, far be it from me to dispute, or imagine ; but rather believe he chose to shew us an Example that might render her more worthy our Observation and Adoration. And what is more reasonable, than that we should support and adore a Being, whom

whom the Being of all Beings has given us for a Blessing ? And since he seem'd so particularly concern'd in creating her, doth not this plainly demonstrate her worthy our Praise ?

But what am I, that I should take upon me to set forth the Praises of so sublime a Creature; wherein we must acknowledge the Insufficiency of Human Rhetorick it self; and which deserves more florid Encomiums than the most Eloquent Orator can fancy, or imagine so much as a full Idea of. Nay, so many and great are the Perfections and Endowments of a *virtuous Woman*, that a Man might write all his whole Life in her Praise, and, after all, leave Room for more Supplements on the same Occasion. What a Shame is it then to find so many who ought to be her *Encomiasts*, demean themselves so, as unreasonably to write such nonsensical *Satyrs* against her. We are not destitute either of the most honest, virtuous, or honourable
Wo-

Woman. Doth not the Royal Family abound with the most illustrious Examples of this Kind ? Are there not many excellent Persons of Nobility and Quality, of the greatest Distinction among the Fair ? Do we want the devouteſt Ladies of great Integrity and Religion, any more than thoſe of Noble Extraction ? May we not find many deſerving *Maids of Honour*, endow'd with no ſmall Share of Chaſtity ? Doth not the World produce many an indulgent Mother, of the greateſt Affection and Tenderneſs to their Children ? Can any one Number the many indearing Wives of the moſt dutiful Inclinations towards their Huſbands ? Is it poſſible to compute the Multitude of obedient Daughters to their tender Parents ?

THEſe Things conſider'd, may we not reaſonably conclude, that they live up to the moſt laudable Characters of *Grace* and *Virtue*, as well as *Goodneſs* and *Wiſdom*, in their ſeveral Stations,
 whe-

Whether in a single or conjugal State, do they not behave well in the Choice or Treatment of their respective Spouses? May they not be supposed to have acted the Parts of industrious Daughters, by their commendable Housewifery; and the good Conduct of their domestick Employments, in their several Vocations as well as civil Concerns of Humanity, or Stations of conjugal Life.

Nôw, what shall I say more, or how dare I pretend to make Comparisons with a virtuous Woman? Alas! all that I can say, will but lessen her Character, diminish her Worth, or depreciate her inestimable Value, as well as extenuate her Dignity. Great Care ought to be taken of sullyng the Glory where the Sun is the Theme; and precious Jewels are not to be mingled with Pebble Stones, for fear of lowering their Sublimity. We may think it a Blessing that we are allow'd to Admire what is so far above our

C

Reach;

Reach; and instead of writing Satires against her, praise her wonderful Wisdom in all her Offices, either of *Humanity, Morality, Divinity, or Religion, Secular Society, or sacred Community*. Can any Thing then be more reasonable, than to acknowledge her external Imbellishments which appear with Lustre, unless it be the Duty we owe to her more refin'd internal Beauties and Perfections?

What is to be done in this Case? and how shall I be able to make good my Task, when all the Inventions of an eloquent Tongue cannot find Words to express a thousandth Part of her Beauties and Virtues? Why, *give her the Fruit of her Hands, and let her own Works praise her in the Gates*, Prov. xxxi. 31. This was the Conclusion of King Lemuel's Lesson, and this is the Beginning of my Task.

And

And that I may discharge myself
in Characters becoming this excellent
Creature, as far as lies in my Power,
I shall,

First, Consider, her *Industry*.

Secondly, Her *Frugality*.

Thirdly, Her *Chastity*.

Fourthly, Her *Temperance*.

Fifthly, Her *Charity*.

Sixthly, Her *Justice*.

Seventhly, Her *Education*.

Eighthly, Her *Religion*. And,

Ninthly, Her *Marriage*.





C H A P. I.

Of her INDUSTRY.

I. ONSIDER we her *Industry*: And herein let us observe her daily Employment, and how unaccountably diligent she is in the Operation of her Hands; and that she may not want to employ herself or Servants, in such Exercises as may conduce to her private Interest, or publick Advantage, *She seeks Wool and Flax, and worketh willingly with her own Hands*, Prov. xxxi. 13. Such is her Industry, so great is her Desire for just Gain, and so solicitous in her Pursuits for the Good and Welfare of her Family; she sticks at no Domestick Employment that may conduce to their Interest, or Service: Thus she cards, spins, or knits;

knits ; and what she cannot do herself, she sets others to do, and never fails to give them Encouragement, adapting every one she employs, to the Business they can best perform.

Thus she has Cloth made, both Woollen and Linen, which serves for the Use of her Husband, herself, Children, or Servants; never thinking her Time well spent, but when she is pursuing such laborious Performance, which consequently must produce much Profit to her Family, and render herself worthy of the greatest Praise. She not only sets her Servants to Work, but also lends her own Helping-hand. She does not *bind heavy Burdens, too grievous to be borne, and lay them on the Shoulders of others :* Nor set them to Work purely to shew her Authority over them; nor with the *Ægyptian* Task-masters, oblige them to *make Brick without Straw*. No, she puts them to that Work which is much more conducing to their

C 3

Health,

22 INDUSTRY.

Health, than Sloth and Idleness would be.

Thus she sets one to card, another to spin, a third to knit, a fourth to work with her Needle, &c. And that they may not want to be encouraged in these commendable Employments, nor give them room to believe she does all this to exercise her Power over them, but rather for their own Good; and to shew them an Example of Industry, as a Mark of her Favour, she, like a good Mistress, sits down among them, as I observ'd before, and lends her Helping-hand; and neither despises the Distaff, the Needle, the foul Linen, or any thing else that requires the Help of her industrious Hand.

Such a Doctrine as this may seem very strange; and 'tis altogether useless to our Tradesmens Wives in and about *London*; for certain it is, we have many an industrious Woman, who has been brought up by Mothers

no less so than themselves, and yet was never learned to knit, or Spin, or make Cloth of any Kind : But tho' they are Strangers to this Sort of Housewifery, yet are they not so to all others; for we have many a good deserving Housewife in all Ranks and Degrees, even from the Court to the Cottage. And not to trouble the Ladies of *Figure* and *Distinction*, with too much of this domestick Anxiety, since Fortune has been so liberal as to provide for them without it; and the only Weight they have upon them, is, to take care to provide themselves Servants endow'd with such Qualifications as I have, or hereafter shall describe. I say, not to lay those Loads upon them whom the Divine Providence has so plentifully provided for; and it would look more like Vice than Virtue in them, to dive into those Arts, which seem to be only applicable to those whose Circumstances more immediately require it.

24 INDUSTRY.

I say, to clear all those who are not at all concern'd with this laborious Industry, or, at least, no more than they themselves think fit, let us consider the Industry of others, whose Circumstances more immediately call for their Aid and Assistance.

But here I must beg Pardon of the Fair Sex, for my Deficiency, and hope my Good-will, consider'd with their Good Humours, may atone for my Impotency in so great an Undertaking. Though these Branches of *Industry*, are peculiarly belonging to those exclusive of the *Bills of Mortality*, yet are not our Women less so, whether *single*, or *married* : For how many *single Women* have we in *London*, who maintain themselves merely by their own honest Endeavours ; and either by *Plain-work*, *Quilting*, *Clear-starching*, working for the *Upholsterers*, and many other just Employments, for the Desire they have to live up to the End of their Creation ; appears no less

less Industrious than those distant from it. Do we not find them admirable in their *Cooking*, nice in keeping their *Chambers* clean, as well as ambitious in appearing so themselves ; and very often so circumspect in their Duty, that there is scarce any Uncleaness about them either in Body or Mind. They quickly wash away all Sluttishness and Impurities, as well as exert their Faculties of *Industry*, *Frugality*, *Order*, and *Decency*.

Such is their natural Inclinations, that it excites a Willingness in their Minds, to undertake any Employment to render themselves prudent Women in the Eye of the World.

Neither is the *married Woman* less industrious, if we look into the many Offices which consequently fall upon them in the managing of their Families : For, no sooner has she undergone the Hardship of losing her Virginity, than she finds exquisite Pains in her
Head,

26 INDUSTRY.

Head, occasion'd by the *Suppression* of her *Menstruous Purgations*. Neither is this all, for the Time of her *Ereeding*, which is at least *Nine Months Sickness*, she is inclin'd to *Nauseousness of the Stomach*, *Pains of the Back, Reins, and Hips*; violent *Swellings of the Legs*; and many other Diseases, which render this tender Creature capable of little more than to grapple with her Distemper. And yet, for all this, she has a great deal of Business upon her Hands, which the *unmarried Women*, as well as the *married Men*, little consider.

Perhaps she has never a Servant, and then in course she has a Room to clean, if not two or more. She has also her Husband's Linen to make and mend. And if she doth not wash it herself, by reason of her Indisposition, or lack of Strength, the *Washerwoman* is sure to make her Work that will take up as much Time as the *Washing* would do.

But

But suppose she has a Servant, or more, why, if she is nice in her Household Affairs, she spends a great deal of Time in following them about ; *for Servants, you know, are not always to be trusted.* The more Servants she has, the more Care lies upon her Head. And how unable she is, at this Time, to undergo it, is plain, I think, from the Observations I made of the *Nine Months Sickness*, which usually attend her.

If all this Business and Fatigue falls in her Way, at her first setting out, what then will come upon her when her Family increases? if here is so much to employ her, when the first Child is breeding, must there not be much more when, perhaps, she has one in her Lap, one at her Foot, and another in her Belly? In such Cases as these, there's a great deal of Occasion for her *Industry* ; but the narrowness of her Circumstances, either occasion'd through

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through her Husband's Misfortunes, or Extravagancies, often puts it out of her Power to shew it.

Consider we then the *Industry* of those in better Circumstances, and see how they discharge themselves, and I doubt not but we shall find a great many worthy our Observation and Praise; for sure I am, many a Shop-keeper, and others, in and about *London*, might long ago have shut up their Shops and Houses, was it not for the Management of their Wives, when all the Shop-business must often lie upon their Hands, because you must know the Husband pretends to be out upon Business. Yes, and so he is; but was the Truth to be known, he is either at the *Tavern*, roasting his Nose, or, perhaps, gaming his Wife's Fortune away, if not in the *Hundreds of Drury*.

And what makes it still worse on the Woman's Side, is, that the Husband coming Home about *Tea-time*,
which

which he continues to do, if his Diversions detain him not late ; when, finding his Wife (who has been fatigued the greatest Part of the Day from the *Shop* to her *Kitchen*) regaling herself with her *Five-Farthing Banquet*, which is Half a Quarter of an Ounce of *Tea*, and sometimes *Sugar*, and sometimes none. ——— *O rare Shop-keeping* (says he) *I see I must never go out at this Rate ; for what I save by going Abroad, I am sure to see it confounded at Home, by the Negligence of my Wife.*

And possibly here he is in the Right ; for as she has spent *Five-Farthings*, who knows but he has spent as many, if not more Pounds ? If he has no more Pleasures to pursue, perhaps, he may stay at Home the Evening ; but then 'tis a Wonder if he is not *as cross as the Devil, and the Loss of his Money can make him* : And what Atonement he is likely to make in Bed for his ill Behaviour, is scarce worthy any one's Observation.

But

But notwithstanding all this, his deceived innocent Wife goes on in her Duty of managing her House with the greatest Care and Industry. She considers, with the *Ancient Philosophers*, as well as *Modern Divines*, that *Idleness is the greatest Enemy to Virtue*; and so consequently the greater Inlet for *Vice*; for, as *Cicero* says, *They that do nothing, learn to do Ill.*

The Desire she has to do well, makes her banish all Sloth, which she well knows is the greatest Slavery of the Soul, lulling it into such a lazy Lethargy, that it stagnates all its Operations, insomuch as they appear as if they were all asleep, or fallen into a Fit, or even dead with Drowsiness: *the Senses are benumbed, the Understanding stupified, the Will depraved, drawn into Bondage, or driven into Captivity, with no more Freedom left than a lifeless Lump, or a breathless Carcass.*

She

She considers we were born to work, and that Labour was entail'd upon us even from the Beginning of the World, which she never fails to pursue, either by her Hand or her Head, according as the various Circumstances of her Family requires. She knows that Nature requires us to work out our *Temporal Support*, as well as our *Spiritual Welfare, Safety, and Salvation*.

And to render a Life happy, or make it either useful, profitable, or even rational, *Pythagoras* advises, *To take Heed not to sit upon a Bushel*. That is, to avoid *Sloth and Laziness*. And his *Disciples* better knew their own *Welfare*, than to disobey his *Commands*.

Industry, she knows, makes a great Addition to the Character of a *virtuous Woman*, which obliges her to exercise all her Faculties in doing Good to her Neighbours and Friends, as
well

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well as herself and Family. She is always casting her watchful Eye about her Domestick Affairs ; and uses her Vigilance to find out something of Profit or Advantage, not only to exercise her own Genius, but also, for the Good of the industrious Poor, whose Bread is owing to her Goodness, next to Him *who is the giver of all good Things.*

And indeed, a few such Wives as these are worth more by far than a thousand Times ten Thousand *Char—C——ns* ! Her only and chief Delight is seriously to apply herself to ‘ Action and Business, which she never fails to prove to some notable ‘ Employment, or considerable Gain ; ‘ looking upon Idleness with Disdain.’ She reckons it the Impertinence of Human Life, as well as the Root of all Evil ; which whoso indulge, bring a Curse upon themselves, *the End whereof is everlasting Death.*

Hefod

Hesiod places Sweat before Virtue, and bids the Husbandman make his Vows to *Jupiter* and *Cicero*, with his Hand upon the Plough-Tail, if he expects any Profit, or plentiful Harvest by it ; which if he fails to do, his Destiny is to be read in the 24th Chapter, the 30th and 31st Verses of the *Proverbs*; *I passed by the Field of the Slothful, and went by the Vineyard of the Man void of Understanding; and lo it was all grown over with Thorns, and Nettles had cover'd the Face thereof, and the Stone-wall thereof was broken down.* ‘ Negligences produces
‘ nothing but Barrenness, and the
‘ want of common Necessaries of
‘ Life.’ And how can he hope for any that will take no Pains? Idleness will certainly bring the Indulgers thereof to extream Poverty. No Man of Spirit, one wou’d think, could ever submit to it. Beggars, indeed, make it their Trade, and get their Bread thereby, tho’ they very ill deserve

D

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serve it, nor any other Livelihood better than the *Work-house* has provided for them.

Sloth is pernicious both to Body and Soul. A Life of Rest, Indolence and Carelessness, are much more prejudicial to a Man's Constitution, than either moderate Exercises, or hard Labour.

Doth not a supine Stupidity sicken all Enjoyments, render the Palate insipid, nauseate the Stomach, and disrelish all Pleasure into a Disgust, or an Indigestion? Is there any Constitution requires continual Rest, or Sleep, which are so full of Disadvantages, Diseases, and Dangers, that they render them next to Death itself?

I think I need not fear disobliging my Reader with those severe Expressions, because such notorious Sluggards as those, will scarce give themselves the Trouble of looking into my
Book;

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Book; much less will they be at the Pains to peruse it: And if they should read over those Pages, wherein this Vice is so much condemned, and none of those Admonitions will be of Use to them, or not so much as they ought, *let them go to an Ant-hill*, and see what they can learn there.

But what shall we say to one *who never thinks of to-morrow*, any more than if it was never to come, but lives like a worthless *Dormouse*, an unweildy slow *Dromedary*, or a helpless *Drone* in *Summer*; and so consequently must lie starving by his own *Indolence* and *Sloth*, like a senseless, unwary, unthinking *Fool of an Ass* in *Winter*.

And what shall I compare such lazy Lubbers to, but to those lifeless People of Conceit, who, as one observes,
 ‘ Think much to move a Foot, or
 ‘ wag a Finger, for fear of spraining
 ‘ their Arms, or breaking their Legs.
 ‘ They dare not look out at their

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' Eye-lids, for fear of hurting their
 ' Sight ; or are afraid of speaking, as
 ' if they were Tongue-tied, for fear
 ' of spoiling their Voices. Whereas
 ' many good Offices and honest Du-
 ' ties of Humanity, might not only
 ' preserve them both as well, but like-
 ' wise employ them to much better
 ' Advantage in Society, upon any
 ' useful Conversation, or more pro-
 ' fitable Business.

Hide thy self, says an *Epicurian* ;
 but a wiser *Moralist* smartly confutes
 his Error, and plainly declares, 'tis dis-
 honest to live to ourselves alone ; for
 our own Satisfaction, and no one to
 be better'd thereby.

'Tis no great Matter, I think, if
 those that are vicious stay at Home,
 unless they go Abroad to be better
 admonished, and corrected by their
 Betters, in order that they may re-
 pent, and reform their Manners But
 those that are virtuous, let them ap-
 pear

pear in Publick as much as they can, that idle Offenders may be instructed by their good Examples.

They that deal in Truth and Ingenuity, never need be afraid of the Day-light, much less will they fly into lurking Holes, or live in Obscurity, without any studious Application to Philosophy, Piety, or Learning for the Publick Good. *To light a Candle, and put it under a Bushel, is to no manner of Purpose ; and our Saviour bids us let our Light so shine before Men, that they may see our good Works, and glorify our Father which is in Heaven*

It was the Observation of *Plutarch*, That as close standing Waters quickly putrify, so unactive Persons soonest stink and corrupt, for want of exercising their Faculties. *Seneca* ascribes all-Victory, Conquest, or Success, to Care and Vigilancy. Nature requires us to work out our Temporal Support, as well as our Spiritual Welfare ; and

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Action must be joined to Study and Contemplation, to render a Life completely happy.

How often doth *Laziness* prove the Bane and Plague not only of Countries, but even of Commonwealths and Kingdoms. The *Roman* Emperors and Generals were so sensibly apprehensive of this, that they always employ'd their lazy Soldiers, as well as indolent Subjects, in digging unnecessary Trenches, making long Marches, or cutting useful Channels.

Gelon, King of *Syracuse*, was so careful to correct this Vice, that he frequently led his slothful People into the Fields, both to till the Ground, and to learn how to Plant, as well as Fight; for fear of their falling into Effeminacy and Cowardice, for want of Military, or good honest Exercise. And the *Roman* Laws suffer'd none to walk the Streets, without wearing a *Badge of their Trade*. In

In short, *Idleness* is the greatest Nursery of Impiety, as well as the strongest Seminary of Sin ; repugnant to Reason, and peccant against the very Rules of our Birth, and the End of Creation.

A virtuous and industrious Woman, is ever best known by the Health and Strength of her Constitution. She is seldom or never out of Action, very communicative of her Knowledge, and always in a good Humour. She is so diffusive of her flowing Bounties, and her benign Influences in the happy Neighbourhood where she dwells, that they are blessed with her enlivening Presence ; and the Country is overflow'd by the Fulness of her Fruits and Productions.

She knows Industry and Exercise must accomplish her Abilities. She considers 'tis for want of Use the Sword rusts in the Scabbard, the Money moulders in the Chest ; and

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the Soul grows restive and unactive in the Body ; therefore her Diligence is unwearied, and her Mind indefatigable. She refuses no Pains ; she is never slothful, but quick and active, brisk, lively, and vigorous in all her Emotions. She invigorates all her Faculties by Custom, and habituates her Powers by her daily Practice. She is so blessed with Health and Strength that she easily repels the Force of the grand Enemies of Sin and Sloth, whenever they attempt to attack her strong Holds, to break down her Bulworks, or to gain Ground upon her vigilant Forces.

Neither is the Health of her delicate Body less visible. Behold her fair and sanguine Complexion, as well as her pleasant Aspect, and smiling Countenance ! Give Ear unto her clear and harmonious Voice ! View her humble and familiar Carriage ! Observe how prudent, modest, and mannerly her Behaviour is among her
Maid-

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Maidens! Harken to her lively Oracles! Consider her in her vertuous Commands; and add to that, her virtuous and wholsome Precepts, and unparallel'd Examples! And so I conclude this Chapter, and pass on to the next.



CHAP.



C H A P. II.

Of her FRUGALITY.

INDUSTRY and *Frugality*, have such an Affinity with each other, that neither can be truly practised separately of themselves : For, *as Faith without Works, or Works without Faith, are said to be dead ; so I think may Industry without Frugality, or Frugality without Industry, be said to be of little Effect.* But not to trouble my Reader too much about the Decision of these two Attributes, I take it that *Industry* signifies to *get Money*, and *Frugality* to *save it, or lay it out* to the best

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best Advantage : So that as the former is more peculiarly the Duty of the Poor, or those in a middle State, the latter will naturally appear to be no less incumbent upon those that move in a higher Degree.

We may learn from the 31st Chapter of the Book of *Proverbs*, that even *Queens* employ'd themselves in manufacturing *fine Linnen*, as well as the most *curious Girdles* ; which they used to traffick with, and sell to the Merchants, or other trading Strangers. On which Account they were justly esteem'd to be the most useful and meritorious.

But to say nothing about the Necessity (which might easily be prov'd) they were under to make Cloth in those Days; if we consider the Esteem that *Girdles* were in at that Time, and how few there were that could make them, we need not wonder that the most fashionable *Ladies*, or even *Queens* them-

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themselves were employ'd therein. *Antiquity* will inform us, that *Girdles* and *embroider'd Belts* were a famous old Fashion, both among *Grecians* and *Romans*, as well as *Jews* and *Gentiles*, *Phoenicians*, and other Merchants. Had not the *Romans* their *Marriage-Girdles* in sacred Esteem; insomuch that they were look'd upon as the very *Badges* of *Virtue* and *Chastity*, from whence we receive so many excellent Phrases, relating to the Deflowering of Women, or their unlawful Solutions without Wedlock? May we not often read of *Aaron's* curious Girdle, of *St. Paul's* Girdle, the *Girdle of Righteousness*, and many others, which would be too numerous to mention in this Place, tho' frequently recited, either really or metaphorically, in Holy Scripture?

We may also learn from History, that *Queens* and *Goddeses* used to gird up their Loins for Diversions, or Pastimes, as well as honest Exercises.

These

These Things premised, what need we wonder that the most fashionable *Ladies*, as well as *Queens*, took so much Pains in making them? But, pray, what is all this to our present *Queen*, or any of the *Maids of Honour*, or other *Ladies* of Distinction? Is there any Occasion now for *Queens* and *Ladies* to make *Girdles*, when we have so many *Ribbon-Weavers* and *Embroiderers*, some of which are starving for want? Would it be *Frugality* to spin and make Cloth when, notwithstanding the Labour, it is to be bought cheaper than any Housewife can make it, would it not be mispending a Lady's Time, to be ever and anon carding, spinning, knitting, quilting, &c. when there are so many industrious Women, whose Livelihoods solely depend upon such Employments?

Let a Lady be industrious in reading the Holy Scriptures, and other
good

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good Books. Let her shew her *Fru-gality* in laying out her Money to the best Advantage, and in encouraging those who are most ingenious and industrious in their respective Callings. Let her dress herself according to her Fortune ; take Time to visit her Relations, as well as other Acquaintance, whose innocent Conversation are most agreeable to her Birth and Education. Let her manifest her Modesty by her Acts of Piety, Religion and Charity. Let her cloath herself with the Vesture of Probity. Let her Head and Heart be cover'd with the whitest Lawns of Sanctity, and gird her with an unblemish'd Chastity : Or let her Garment be made up of Modesty, Virtue, and Glory ; of Honesty, Humility, and Holiness, the Inside and Outside be of the greatest Purity, and see whether this is not more becoming her Character, than a *Pair of Cards*, a *Spinning-Wheel*, or any other servile Employ the Great Ones were formerly busying themselves about.

Whe-

Whether one godly Prayer will not prepare their Way to Heaven, and make them more acceptable in the Eye of the Almighty, than all the Applause they will ever gain by all their *Spinning* and *Carding*, were they to live as long as *Methusalem*, and *card* and *spin* all their Lives.

Whether one Suit of Cloaths given to those who want them, will not more redound to their Salvation, than spinning one or many more for themselves ?

And whether riding out one Day, and spending their Money freely with their Neighbours, who consequently rejoyce at their Bounty and Liberality, is not more conducive to the Interest of their Country, than staying at Home twenty, to rob poor Tradesmen and Women of their Bread, by following those Employments which their Livelihoods depend on ?

Nay,

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Nay, that to dance out a Pair of Shoes, is better than to knit a Pair of Stockings for two Trades.

And if at *Romps* a Gown should be torn off a young Lady's Back, whether 'tis not for the Good rather of a third? Or in one Word, Whether any innocent Recreation, is not more commendable to those of Fashion, than taking the Poor's Bread from them, by dedicating their Time to the Knowledge of those Arts they have found out for their Support and Sustenance, provided they are pursued in Moderation?

But to speak more particularly on *Frugality*, when a *virtuous Woman* beholds the Blessings of either her own, or her Ancestors Endeavours, and with an impartial Eye sees what great Effects and Advantages Care produces, it immediately makes her a considerable Purchaser; every Thing prospers she takes in Hand, hugely
con-

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contributing to the Augmentation of
 ‘ her Fortune, as well as Felicity. She
 ‘ is in a fair Way of getting an Estate
 ‘ by her frugal Assiduity; by this
 ‘ Means she will be always increasing
 ‘ her Stock, and multiplying her nu-
 ‘ merous Acquisitions. And consi-
 ‘ dering what she has is well-got, and
 ‘ will either last the longer, or thrive
 ‘ the better, she weighs the Matter
 ‘ with her Mind, how to lay out her
 ‘ superfluous Money to the best Ad-
 ‘ vantage.’

She knows it is Money that buys
 Land, upon which Consideration she
 enquires out a Piece of Ground, a
 Field, or an Estate; ponders the Na-
 ture of the Soil, the Situation, and
 other Conveniences, and then makes
 a Purchase of it. Her prudent Oe-
 conomy, sedate Temper, together with
 her critical Watchfulness, seldom fails
 to intitle her to make the best Bar-
 gain, as well as accomplish the most
 beneficial Purchase imaginable. And

E being

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being possessed thereof, and her Title made as good as Law can make it, she never fails to manage it to the best Advantage.

‘ Thus she plants a Vineyard, which
‘ produces the richest Grapes, as well
‘ as affords the most generous Wines,
‘ for her own Use, or more publick
‘ Benefit. She likewise adorns it
‘ with pleasant Orchards and Gardens,
‘ stocks it with several Kinds of Fish,
‘ and Fowls wild and tame, fit for
‘ Food ; replenishes it with Poultry,
‘ Cattle, and Corn of all Sorts, proper for the Use of her Family, the
‘ Service of her Household, or the better
‘ Entertainment of her Neighbours and Friends ; through the honest
‘ Ambition of maintaining the
‘ Honour of her great Hospitality,
‘ and supporting the Generosity of
‘ her good House-keeping.

This

This is Oeconomy, and a becoming *Frugality* for a Gentlewoman, a Lady, or even a Queen herself.

‘ The Ways of her Household are
 ‘ never from under the Inspection of
 ‘ her curious Eye; nor can they fail
 ‘ of prospering under the Counte-
 ‘ nance of so admirable a Mistress.

She is so nice and circumspect in the ordering her Affairs, either with Respect, exemplary Deportment and Behaviour, or the Conduct and Carriage of her Domesticks, that she makes her Mansion not only a Seat of publick Beauty and Delight, Virtue, Diligence and Eloquence; but likewise a private House of Prayer and Devotion, as well as a Family of Love, Kindness, and Hospitality. Her constant Abode seems to be in Bliss and Holiness, by the Devoutness and Greatness of her Mind.

'Tis the greatest Comfort of her Life, to see her Habitation prudently regulated in all the good Offices of Industry and Moderation, according to her discreet Management : without either imposing any Slavery on the one Hand, or suffering any Sluttishness on the other. And all this she does without a *Spinning-wheel*, or any of those *Looms* the Great Ones in old Times was so much delighted with. For she is as much an Enemy to Drudgery, Brutal Servitude, and over-working her Servants, as she appears to be to their Sluttishness, Slothfulness, and Negligence in her Household Employments.

She never desires them to over-do their Duty, but only requires their best Care to maintain the Honour of her Service, preserve the Reputation of her House, and vindicate it from all Uncleanliness, Disorder, or Confusion.

Thus,

Thus, by her prudent Regulation, she puts them in the wisest Way to get their own Livelihoods hereafter, without Laziness, or *eating the Bread of Idleness*, provided they have Grace to imitate her instructive Example.

‘ This virtuous Woman, whether
‘ a Queen, a Lady, or one in a
‘ lower Degree, knowing *Idleness to*
‘ *be the Enemy of Virtue, as well as*
‘ *Nourisher of Vice*, she discountenan-
‘ ces all *Sluts*, discards all *Slovens*,
‘ and cashiers all *Sluggards* out of her
‘ Domestick Service. She strictly
‘ regulates their Principles, by teach-
‘ ing them the true Knowledge of
‘ their Duty, and laying a good Foun-
‘ dation of true Understanding, as
‘ well as a lasting Friendship upon
‘ her own Family Relations.

‘ She easily wins their Hearts to a
‘ willing Obedience, by the Sweet-
‘ ness of her Temper, or the Lawful-
E 3 ‘ ness

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'ness of her Commands. By her
 ' Justice and Generosity she quickly
 ' engages them to the greatest Faith-
 ' fulness, without Breach of Trust ;
 ' either through neglecting, wasting,
 ' defrauding, purloining, or imbezzel-
 ' ing her Goods. By her Goodness
 ' and Affability, she gently brings them
 ' over to the greatest Submission, Pa-
 ' tience, and Meekness. By her con-
 ' descending Familiarity, good Ad-
 ' monition, edifying Example, tender
 ' Instruction, and indulgent Modera-
 ' tion in all her Undertakings, she
 ' even charms them to the greatest
 ' Diligence, and strictest Attendance
 ' to their respective Services,' with-
 out giving themselves up to Sloth,
 Sluttishness, and Indifferency, to Com-
 pany-keeping, Gaming, and Gambol-
 ling abroad, or to any disorderly Course
 of Life, and Licentiousness, which may
 take them from their more necessary
 Business, as well as divert them from
 the better Practice of their bounden
 Duty.

5 This

‘ This excellent Housewife as wisely
 ‘ observes and pries into their private
 ‘ Transaction, and clandestine Prac-
 ‘ tises ; lest, if possible, notwithstand-
 ‘ ing all her gracious Usage, they
 ‘ should turn Ingrates, and be guilty
 ‘ of Fraud or Infidelity, after all such
 ‘ Instructions. She will ever be look-
 ‘ ing circumspectly into her own Ways,
 and, in all Reason, expects the same
 Regard from the Eyes of her just,
 faithful, and obedient Servants.

Insomuch that this incomparable
 Lady, at last becomes so curious, and so
 discerning a House-keeper, that suppo-
 sing her to be ‘ a Queen, she will
 ‘ manage her Household so well, as
 ‘ not to *let the King’s Cheese go Half*
 ‘ *away in Parings at Court* (as the
 ‘ Proverb expresses it) for want of her
 ‘ Royal Care and Conduct. She
 ‘ would not suffer her Palace to be
 ‘ impair’d, or the Crown impove-
 ‘ rish’d, by any exorbitant Grants,

E 4

‘ or

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‘ or Foreign Gratuities ; not willingly
 ‘ allow the best Jewels to be embez-
 ‘ led, nor the glorious Prerogative
 ‘ it self to be lessen’d, by any ignoble
 ‘ Practices, profuse Concessions, or
 ‘ improvident Liberalities ; provided
 ‘ it was in her Power to prevent such
 ‘ Extravagancies, to tax Reprisals,
 ‘ and to make Reassumptions for the
 ‘ better Service, or Interest of her
 ‘ Royal Consort.’

But if this is out of her Power,
 yet in her private Family she admits
 of no Oversight, or Male-administra-
 tion of her Civil Affairs. She never
 overlooks Business either of greater or
 smaller Account, for the Benefit and
 Welfare of her Household Concerns.

This is *Frugality* becoming a *Court*.
 This *Prudence* is worthy of a *Queen* ;
 and where can we find it more appli-
 cable than to the Royal Consort of
 our Sovereign Lord King GEORGE ?
 Should not this render the Progeny
 of

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of such a deserving Parent happy beyond Expression? Should not the tender Care both of their good Education, excite in her Sons and Daughters, the greatest Veneration for their indulgent Mother's Virtue? May not the Husband of such a blessed Wife, be indisputably happy, whose glorious Endowments of Mind he can never sufficiently commend; but when he has said all he can in reciting her Praise, he must at last resolve himself into a profound Silence.

Her Children think it the greatest Felicity of their Lives, that ever they were born of such a nursing and affectionate Mother; and must needs rise up with Prayers and Praises in their Mouths, both for the Preservation of her good Health, and long Life. They must call her *the most blessed of Women here below*, for the faithful Nurture of their Infancy, the careful Tuition of their Childhood,
and

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and the prudent Instruction of their riper Years.

Nothing is more commendable, except Learning, Morality and Religion, than *good Husbandry* : Its Study is Praise-worthy, its Employment is fruitful, its Business pleasant, its Practice healthful, its Possession delightful, and its Improvements profitable. Nay, and which renders it still more agreeable, it crowns all our Labours with the suitable Enjoyment of a comfortable Livelihood.

Plato observes, *'Tis a happy Thing to have one's private Affairs without Injustice.* And there is nothing more beautiful than a Household well and peaceably govern'd ; and tho' some may pretend it is not difficult, yet I think it must be owned to be both careful and painful, as well as troublesome, by reason of the multitude of Affairs, which consequently attend it : For as they are common and frequent,
and

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and never at an End, they must of Necessity much annoy and weary those concerned in them. It is a great Happiness, and we may reasonably suppose to have one whom a Man may trust, will much contribute to his living at Ease.

There are several *Principles* and *Precepts*, as well as *Counsels*, that belong to good Husbandry, Housewifery, or Frugality: Such as buying or selling any Thing at the best *Times and Seasons*; that is, when they are *best*, and *best cheapest*. To take heed, that the *Household Goods* be neither spoiled, lost, nor carried away, &c. And a Woman who discharges her Duty in these, and such-like *Household Affairs*, I think may justly be reckon'd among the *frugal*.

Aristotle presses this Authority and Care upon them, to provide for three Things, *Necessity, Cleanliness, and Order*.

It

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It is not so much to the *Commendation* of a *House-keeper*, to have a *Feast* that is *costly*, as to have it *cleanly*, and set forth in the most *ample* and *decent Manner*. And it must be allow'd a good Piece of *Philosophy*, in the *Mistress* of a Family, to *rule* and *moderate* the *Expence* of *House-keeping*, by taking away *Superfluities*, and rightly to know how to provide *Necessaries* in the most becoming Manner, according to the *Circumstance* of her *Husband*.

It requires the utmost Industry and Frugality, to make a handsome Appearance with a little Charge; and not to suffer the *Expence* to go above the *Receipt* and *Income*. *The Vigilancy and Presence of the Master, fatteneth the Horse*, as the *Proverb* well observes it.

'Tis a *general Complaint*, and I wish I could venture to say, not a *common Calamity*, that *Servants* at this Time, are not to be trusted without the *Master*

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ter or *Mistress's* Eye over them. Some say, they are come to that Perfection in their Villany, that they *can cheat them to their Faces*. And how true this Assertion is, I will not pretend to vouch; but however I think it may be a Caution to all giddy-headed House-keepers, not to leave their domestick Affairs to the sole Care of their Servants, without ever over-looking them as to the faithful Discharge of their Duty, or examining into the Honesty and Frugality of their Service.

A wise, industrious, and frugal Woman, well knows this careful *Adage* reaches farther than *the Horse in the Stable*, and therefore she readily and chearfully applies it to herself; on which Account she resolves to have a watchful Eye over all her Servants.

Thus she narrowly inspects into every *Corner of the House*; and seldom or never intrusts others, but takes a particular Care of her own Concerns
her-

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herself; as well knowing her Head must manage for the best; her Prudence must preserve what is already got; and, in fine, her Frugality and Discretion must improve every Thing to the greatest Advantage.

This *Proverb* likewise holds good in *Nurseries*, where the *Maid's* Care, for the most Part, if not always, falls short of their *Mistresses* and *Mothers*; as well as in *Shops*, where *Apprentices* will never look so well after the Business, as we may reasonably suppose the Owners will do themselves; in which the Presence of a *frugal Wife* is very often of great Service in the *Master's* Absence.

But not to dwell too long upon this *Proverb*, I think it will naturally follow, that it is necessary for some Tradesmens Wives, to know how to *lay out a little Money to the best Advantage*. And, as those that are rich, shew their Frugality in purchasing
Fields,

FRUGALITY. 63

Fields, or Estates, so may the frugal *Tradesman's* Wife, in laying out a little with Discretion in their Shops, while their Husbands are out upon Business.

And sometimes *ten* or *twenty Shillings*, laid out *this Way*, may justify a Woman's Frugality, as well as so many *Hundreds* or *Thousands* of *Pounds* may another.

And to descend lower, a *Crown*, or *ten Shillings*, carefully laid out by an *Oyster-woman*, or one that sells *Fruit*, &c. may as easily justify her Frugality and Industry, as those who gather *Wool*, and *card* or *spin*, or lay out their Money for either *Wool* or *Flax*, or *Spinning-Wheels*, as some of the honest *Country-women* do. Whereas a *Tea-Table* may be prov'd a *Utenfil* far more becoming a *Citizen's Wife*; and the right Management of it to redound more to the *Interest* of her Husband, than a *Spinning-Wheel*.

It

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It may be objected, How a *Tea-Table* redounds more to a Family's Advantage, than a *Spinning-Wheel*, and how it possibly can be ?

Why, very easily : And I will prove it. How will you prove it, when *Solomon* commends the *virtuous Woman* for gathering *Wool* and *Flax*, carding and spinning ? &c.

I know the wise *Solomon* observes, that *virtuous Women* gather'd *Wool* and *Flax*, carded, and spun, knit, and the like : And so they do in this Age too ; but then 'tis where they have no better Employment, and that at the least two Hundred Miles from *London* ; and for any of the *London Women* to go there, to gather *Wool*, would be as ridiculous as for those to come to *London* for a Pennyworth of *Thread*, or *Tape* ; or to set up a *Spinning-Wheel* in any one House in *Cheapside*, would be as absurd almost as to carry the *Toy-Shop*

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shop at the Corner of *St. Paul's*, into the *Wool-gatherers* Country. And whoever should pretend to turn the World thus upside-down, one might easily conclude *their Wits were gone a Wool-gathering*.

But to return to the *Tea-Table*, and that I may not be thought to impose upon my Reader, I am to make it appear more beneficial than a *Spinning-Wheel*; and this is easily done, when that is proved to be no Benefit at all. But I am obliged also, for the Good of the *Fair Sex*, to prove it really beneficial, rather than prejudicial, provided 'tis only used with Discretion.

I suppose it will be granted, that the handsomer a Man and his Wife appears, they are admitted into the better Company; and so consequently, when they Visit, are treated in the handsomer Manner, as well as bring better Customers to their Shop.

F

Now

66 FRUGALITY.

Now suppose a Tradesman and his Wife has been at a Gentleman's House, who is a Customer to him ; and after having been treated in their respective Stations, they have drank, perhaps, both *Tea* and *Wine*, the Gentleman hardly expects, when he comes to his House, to have any Return for his *Wine*, because the other's Circumstance cannot admit of it : But if his Wife is a Woman of good Breeding and Conversation, the Lady may likely be desirous of her Acquaintance ; and how can she receive her at a smaller Expence than a Dish of *Tea* ?

And as Women are more ready to speak for, or serve their Acquaintances, in recommending them to *Business*, than Men, who knows but she may bring another or more Ladies with her, who may not only lay out Money then, but also buy of them for all their Lives afterwards. Those may bring or
recom-

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recommend others ; and so by the *frugal Management* of the *Tea-Table*, a Man may gain no small *Credit, Interest, and Reputation.*

If it appears, that the Man can live without this Piece of *Frugality*, then the *Greatness* of his *Circumstance* will justify the *Use* of it, and he have the less Occasion to grudge the *Expence* of it.

I might run this to a great Length, and find Arguments to fill several Pages, all which would plainly demonstrate the *Utility* of this genteel, though cheap *Equipage* ; but fearing I have trespassed too much on my *Reader's* Patience, I must hasten to my next Head : But before I enter upon it, I must beg Leave to observe one Thing more ; and that is,

That a Woman may by her *Dress* contribute as much to her *Husband's Interest* as the *Tea-Table* itself.

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Woman, you know, is of all Creatures, the most fair and beautiful, separate of herself; and if she adds to *that*, the curious Art of a *decent Dress*, who can pass by a *Shop*, when he sees her behind a *Counter*, if his *Optick Senses* are not impotent, without looking at her? And if he has any Thing to buy, he is most likely to go into that *Shop* where he sees the most agreeable Woman.

How many Eyes those fine Creatures attract in one Day, in and about *London*, I am as unable to determine, as how many Shillings or Pounds they may cause to be laid out in their Husbands Shops; and all this, I mean, in an honest Way: For I would not be thought to stand up for those who *Dress* to lead Men into Snares, and draw them from their Duty and Affection to their Wives; but speak in Praise of those virtuous Ones, who after they have set, or caused their
House

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House to be set in Order, appear in a *Dress* suitable to their *Character*, agreeable to their *Station*, pleasing to their *Husbands*, and commendable to the *World*.



F 3

CHAP.



C H A P. III.

Of her C H A S T I T Y.



ET us next consider this amiable Creature, and see how she behaves in her Duty of *Chastity*.

Chastity she knows to be a Virtue of that excellent, and inexpressible Worth, that she looks upon it almost celestial. It produces the most congruous Effects of *Prudence*, *Piety* and *Devotion*, which never fails to check, subdue, and quite extinguish *luscious Thoughts*, *lascivious Words*, or *lustful Actions*.

It

It corrects all unlawful Appetite, which are most violent and Headstrong.

It curbs, tho' never so unruly, all filthy Passions.

It gives Beauty to the Body, enlivens the Senses; brightens the Eyes, even like sparkling Diamonds; and illustrates both the fairest Complexion, and exactest Symetry of the whole *Microcosm*.

It renders all the Composition lively, gay, and brisk, beautified with a pleasant Aspect, smiling Cheerfulness, and fluttering Innocency, to the greatest Wonder and Admiration of the most inamour'd Beholders.

It sets off the natural Colour of the Cheeks to the Life, with great Lustre.

It invigorates the lovely Composition of every Limb; and there is not a Joint but is strengthened and beautified thereby.

It renders all the Composition lively, gay, and brisk, and corroborates and refines the Parts.

It is not only a Preservative against Sickness, but also imbellishes the whole Form, and establishes the very Frame of the Body in its well-being.

In fine, the inestimable Gift of *Continency* wants nothing to reward its Merit, but a *fortunate Marriage*, which could never fail to compleat the Felicity of a *deserving* Husband.

This noble Virtue raises all the Powers and Faculties of the Soul, and sets them a Spiritualizing the Materiality of the more Terrestrial Part.

It

It guards all the Avenues of the fair Citadel ; defies the longest Siege, or the most vigorous Attacks ; laughs at the most resolute, furious, or terrible Assaults ; will never capitulate or surrender upon any such dishonourable Terms as *Debauchery* ; and is sure to vanquish the *Affailant* at last, as well as conquer in the Storm.

It was the Remembrance of her *Chastity* that brought Comfort and Fortitude to *Susannah* upon the Scaffold ; it was *Continency* that elivated her to those undaunted Expressions she then utter'd. And tho' she supposed herself at the *Hour of Death*, she was not dismay'd thereby, but rather seem'd jucundary to the most sublime Pitch of Innocency, and Faithfulness ; and like the chaste, early *Lark* in *Summer*, still soaring and singing up towards Heaven ; as it were chanting her Maker's Praises, from whence this great Grace came to felicitate the

the Earth with *good Health* as well as *Harmony*.

It carries the Ascendant over all terrestrial Pleasures; and purifies the Mind from all Sensualities, by the constant Practice of *private, publick, and fervent Prayer, Uprightness and Fidelity*. As *fine Gold* is purg'd from *Dross*, and allay'd by *Fire*, so *Chastity* stands the *Test* of all Temptations, by its *Integrity*; and resists all *Trials* in the *Furnace*, by its *Truth, Goodness, and intrinsic Worth*.

It defeats the grossest Impurities of Nature, ; refines upon the carnal Body, and almost turns *Flesh and Blood* into *Angels*, and redintegrates Nature into its pristine Purity.

Many are the *Temptations* that are laid before this beautiful Creature ; and tho' God gives this singular Grace of *Chastity*, yet how hard is it to be retain'd among the many flagrant Incentives to *Lust* in this *lewd World*.
There-

CHASTITY. 75

Therefore a virtuous Woman is ever most careful to keep herself, as much as possible, I say, to keep herself out of the Way of Temptation; on which Account she sets a watchful Guard over all her Senses; and out of profound Reverence to her Soul, in purity of *Thought*, *Word*, and *Deed*, she looks most warily about her; takes a strict Care of her Eyes, *the Windows of her Heart*, as well as the *Doors* by which *Love* and *Lust* make their Entrance for *Conquests* and *Usurpation*. Winking at the Attempt is what she never submits to, as well knowing the *Connivance* is as bad as the *Sin*. Therefore she shuns all bad Company, like *Wolves* and *Bears*, that delight in nothing but *Flesh* and *Blood*, *Carnage* or *Carnality*, among *Lambs*, and the most chaste, innocent, harmless Creatures.

She also flies from *Idleness*, as the Plague or Infection of *Lewdness*, which often carries the Body to the
Grave

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Grave before its Time, or buries its noblest Parts and Faculties in *Lasciviousness* alive, for want of mortifying it by *Fasting*, *good Discipline*, and *Abstinence*, ‘either from carnal Lusts, ‘lustful Appetites, or the luscious ‘Flesh-pots of *Egypt*;’ well knowing, in how desperate a Condition the Souls of those must be, who only take Care to pamper their Carcases to the Prejudice of their *Continency*.

Incontinence transforms Men into something far more beastly than the Beasts themselves, tho’ never so unmanly, or ungovernable: And the giving Reins to such unbridled, such ungovernable, unruly Passions, will throw down the very Bulwark of their Preservation; and subdue all Virtue, as well as be an Inlet to all Corruption and Vice.

It will consequently prove quite contrary to *Chastity*, as much as Darkness is to Light. And whoever is of a lustful Inclination, will be cajol’d
out

out of both Sense and Reason thereby. And whatever may be proposed by glaring Allurements, and imaginary Satisfaction, which for the most Part, delude, captivate, or even destroy the unthinking and unwary, under the Mask of a pretended Innocence and Sanctity.

I say, whatever is hoped for from the Embraces of a lewd Woman, and how far the ungovernable Passions of Men may prevail upon poor innocent Virgins, under a Pretence of making better Provision for them as Gentlewomen; and instead of being Servants, pretend they shall have Servants to wait on them: Either of these, at the best, are but dangerous Precipices, which often leave them in the Lurch, to repent at Leisure, for what they have so inadvertently brought upon themselves; and sometimes throws them head-long into a Pit, whose Bottom is beyond the Comprehension of any finite Understanding.

How

How many and great are the Mischiefs that fall upon Families, thro' the ungovernable, brutal Passions of debauched and wicked Men; by offering Violence to Virgins, forcing the Fair, and taking People's Wives from them, either by Compulsion, Consent, or Delusion? What fatal Tragedies of old has ensued from violent Rapes, notorious Debauches, and incestuous Marriages?

And not to mention the barbarous Ravishment of chaste *Lucretia*, by *Sextus Tarquinius*, which quickly changed the *Roman* Government, destroy'd *Monarchy* itself for so long a Time; which made a tragical *Revolution* of national Affairs for a worse, till Great *Cæsar* turn'd the Scales, by overthrowing their usurp'd *Common-Wealth*, and working an *imperial Restoration*.

After many publick Lapses and Relapses of this unchaste and libidinous

nous Nature, let us consider how he himself order'd one of his Captains to be beheaded immediately, for deflowering his Landlady, without any Complaint of her injur'd Husband.

Let us consider the melancholy Story of *Mark Anthony's* falling in Love with the beautiful *Cleopatra*, leaving his lawful Wife, and defiling her Marriage-Bed : How the gallant *Augustus* beat him at Sea, and drove him to Despair ; on which Account he laid violent Hands upon himself, and she lost her Life, by clapping poisonous Asps to her Breasts, in the Extremity of that fatal Amour.

Add to this, the History of *Oedipus* and *Jocasta*, to find out the miserable Fatality, as well as the most sorrowful Catastrophe of *Incest* ; which, tho' *fabulous* of itself, yet it affords us an excellent *Moral*. He is said to have married his Mother, tho' unknown to either ; and yet when this unlucky Match was found

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found out, it proved a most fatal Misfortune ; he pull'd out his Eyes for Grief and Madnes ; she put an End to her own Life for Vexation ; and their Sons slew one another for Trouble.

But how much more abominable will this Crime be, if it should at any Time be done to their Knowledge ? God threatned *Abimelech* with Death, because he had like to have had *Abraham's* Wife ; by appearing unto him in a Dream, and declaring unto him, *if she was not returned, he was a dead Man.* *Abimelech* had not yet come near her, and therefore he seems to expostulate with the Almighty, saying, *Lord, wilt thou slay a righteous Nation ?* Plainly declaring it was through the Integrity of his Heart, as well as the Innocency of his Hands. And had it not been for wrong Information, he would not have done what he did ; as is plain in the 20th Chapter of *Genesis*, the 2d, and following Verses.

Augustus

Augustus made a Law to punish *Adultery* with Death; and those wrong'd Persons who took Advantage of it, were absolv'd by the *Senate* for their making Reprisals, or revenging the Injury by Way of Satisfaction.

The *Egyptians* were no less severe in punishing this heinous Sin, by cutting off the Woman's Nose, and the Man's nobler Parts.

And the Great *Alexander* was such a profess'd Enemy to it, that he discarded such Offenders for ever out of his Favour, as unpardonable Malefactors.

Nay, all History abounds with such Variety, not only of Man's Severity, but also of God's Wrath, Indignation, and Judgment's, whether National or Personal, never to be buried in Silence, or forgot in Oblivion, against *Whoredom*, that one would think

G

a due

a due Consideration of them would make the greatest Prince, as well as the meanest Subject, look about him with Trembling, and say, *Surely there can be no true Liberty in Lasciviousness ; no true Vertue in Venery ; no true Satisfaction in Unchasteness ; no true Happiness in Debauchery ; and no Self-interest, Security, or Salvation for lewd, incontinent, and impenitent Whore-mongers, either in this Life, or in that which is to come.*

A *virtuous Woman*, notwithstanding all the *Temptations* wicked Men can lay before her, and tho' with the chaste *Susannah* she finds herself *straitned* on every Side, yet rather than she will do this great Iniquity, and Sin in the Sight of the Lord, she will submit to Death itself. She knows the *Lamb of God's* first inconceivable Descent was into the Womb of the blessed Virgin, and that he loves to dwell with pure Virgin Hearts ; ' therefore she prays unto him, to cleanse her from all Filthiness

C H A S T I T Y. 83

' thiness of *Flesh and Spirit*; that her
 ' Body may be a meet *Temple* for the
 ' *Holy Ghost* to inhabit in; that so she
 ' may be kept from all Pollutions,
 ' and fleshly Lusts; and that she may
 ' never defile *that Temple with Un-*
 ' *cleanness.*' She farther prays, that
 her Heart may be daily cleansed by
 his renewing Grace; that no depraved
 Affections, foul Desires, or ob-
 scene Thoughts, may have any Har-
 bour there: Whereupon she beseeches
 him to keep her both in Body and
 Soul, pure, harmless, and undefiled.
 And all for the Sake of Him who
 was holy, harmless, and separate from
 Sinners, *even Jesus Christ the right-*
eous.

The only Way of describing the *Beauty*
 and *Loveliness* of this Duty of *Chastity*,
 is first to consider the Deformity and
 Loathsomeness of the Sin contrary to
 it; which has already been shewn to
 be brutish, insomuch, that it renders

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us more odious than the very Brutes themselves.

Beasts act according to their Nature, and seem to *answer the End of their Creation* better than unruly and unthinking Men.

Fire and Hail, Snow and Vapours, Wind and Storm, all fulfil God's Word; as well as Mountains and Hills, fruitful Trees, and Cedars.

The *Sun and Moon* never ceaseth to praise him, by the Light of which, *his loving Kindness is daily before our Eyes, and his Mercy every Moment made manifest unto us.*

The *Heavens* praise him, and receive none who praise him not.

The *Waters that are above the Heavens, praise him; and if we are silent, the Floods thereof will overflow our Souls.*

The

C H A S T I T Y. 85

The *Dragons* praise him, as well as other Beasts ; and if we fall short of them, what is more reasonable than instead of being subservient to us, they should be made to devour us ; the *Deeps*, who do the same, to swallow us up ; and the *Fire*, to burn us everlastingly ?

Therefore deceive not thy self, O vain Man ! *fight not against God*, when thou art every Day losing Strength thro' thy wicked, lewd and unchaste Life. *Give not thy Strength unto Woman, nor thy Ways to that which destroys Kings*, Prov. xxxi. 3.

Take the Advice given in this profitable Lesson, so strenuously urged by so good a Mother, whom none but God himself could put upon so good an Undertaking. Nothing but Divinity was able to furnish her with such wholesome Counsel to a Child of either Sex, as is here laid down, in all Points of Safety, Benefit, and Blessing

sing to the latest Posterity. Therefore, *Give not thy Strength unto Woman.* The wise King tells us, *He that goeth after her, is as an Ox going to the Slaughter.* He also says, *She will bring us to a Morsel of Bread*; or rather the extreme Wants of Necessaries, as well as Supports of Being.

‘ Kings are in as much Danger
‘ under such fatal Fruitions, as the
‘ meanest Subjects; and the pernicious
‘ Jilt will laugh at the Destruction of the one, as well as the other.’
’Tis below the Dignity of a King to give himself up to such vile Pursuits; or to submit to such ignoble, dishonourable, corrupt Embraces, as well as unlawful Amours with Subjects so much inferior to him. Therefore his virtuous Mother intreats him out of regard to his own Person, or Prosperity, as well as Obedience to her Request, to act the chaste Part, to moderate the Desire of his Mind, and Pleasures of his Body, with an absolute

lute Sway ; suppress all the Risings and Rebellions of Human Nature ; conquer his Heart, and bring down the obstinate Conspiracies, proud Contentions, or tempting Frailties of the Flesh, into a due Subjection, Obedience, and Conformity with the Spirit ; and turn the Weakness of the *former*, into the Willingness of the *latter*.

'Tis below the Dignity of any Human Creature, as well as contrary to solid Reason to act a Part so much beneath even a Brute it self ; and how then can Man, in the meanest Station, be guilty of a Crime of so deep a Die, which leads and hurries on all who pursue it, to the most imminent Danger of Misery, Disgrace, and Disappointment of the greatest Happiness ; a large Catalogue of Evils, not fit to be mention'd in the Presence, or Hearing of the Chaste, and will certainly bring a Man to utter Destruction ? *For if any Man defile the*

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Temple of God, him shall God destroy,
1 Cor. iii. 17.

It was this that brought *Fire and Brimstone upon Sodom and Gomorrah :*

‘ And he that committeth Fornica-
‘ tion, sinneth against his own Body,
‘ and leaves himself little more than
‘ Human Shape.

O how strangely does he look, who is lately come out of a *Salivation* ? And what a sordid Figure must he make, when he is capable of nothing but the Commiseration of others, and Remorse and Repentance of himself, the Abjeſt of Nature, and Object of Scorn and Contempt.

Chastity reaches not only to the restraining of our grossest Actions, but to all lower Degrees; setting a Guard upon our Eyes and Inclination, according to that of St. *Matthew*; *He that looketh upon a Woman to lust after her, hath committed Adultery already in his*

his Heart. Neither is our Tongue exempted from this great Duty; for we are to *let no corrupt Communication come out of our Mouth*, Eph. iv. 29.

‘ What then shall we say of some Parents, who teach their Children only
 ‘ to read *Romances, Stage-Plays, Love-Songs*, and the most pernicious
 ‘ Books of *Buffoonry, Profaneness* and
 ‘ *Immorality*, instead of curious *Needle-works*, and other ingenious Exercises, or industrious Arts, or resolving the Holy Scripture; and more
 ‘ particularly in contempt of perusing
 ‘ the wise *Proverbs of Solomon*;’ looking upon them as *Waste paper*, or *Writings obsolete* or *unfashionable*, or beneath their Taste, and rejected as unworthy their Reading; pretending they are unfit to qualify our young Ladies for I know not what more agreeable Liberties.

But

But a virtuous Woman has Things more transcendently glorious in her, even the most Noble and Divine *Ideas*; and she will teach her Children more advantageous, and more celestial Lessons.

With *Mary*, she will *magnify the Lord with her Soul*; and her Spirit shall rejoice in God her Saviour.

For he has regarded the low Estate of his Hand-maiden; for behold, henceforth, all Generations shall call her, *Blessed*.

For He that is Mighty hath magnified her, and Holy is his Name, Luke i. 46, &c. following Verses.

To shew the Virtues of this almost Divine Creature more fully still, let us observe how this God-like Queen presses the Duty of Temperance upon her Son *Lemuel*.

CHAP.



C H A P. IV.

Of her T E M P E R A N C E.

 *T*is not for Kings, she says over and again, *to drink Wine; nor for Princes strong Drink*, Prov. xxxi. 4. Therefore she advises him to avoid immoderate *Drinking*, as she had before the Sin of *Whoring*.

'Tis not proper for any, though never so mean in Circumstance, to give themselves up to too much *Drinking*, for fear of getting ill Habits of Body, as well as ill Dispositions of Mind; much less for young Princes,
for

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for fear of debauching their *Morals*,
and disparaging their noble *Characters*.

Kings, above all other People, ought to be extreamly sober, and exemplarily grave and sedate in their Behaviour, either in Publick or Private : Therefore this pious Queen, and indulgent Mother, presses this Duty home to her Son, as a farther Degree of Perfection, as well as a greater Progress in Virtue. And such a wise Lesson it is, that whosoever learns it so as to practise it, will make him the most polite Proficient in the *Schools* of Humanity and Temperance, or the compleatest Gentleman in the Universe.

'Tis highly improper, says this sovereign Lady, for a King, or Prince of Wisdom, ever to be in Drink, or overcome with Wine, rich Cordial, or any potent Liquor ; very unbecoming a Person of so *august* Descent ; and unfit to indulge himself with any
thing

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thing that will intoxicate his Brain, disgrace his Person, or uncrown his Head.

Plato says, Much *Wine* and *Wisdom* are two Contraries, therefore they cannot agree that Wine unmeasurably taken is an Enemy to the Soul ; and that Drunkenness makes a Man worse than a Beast. *Socrates*, That it ought to be eschew'd of all Men, but chiefly Rulers, Watchmen, and Officers : That it is abominable in Teachers ; and that a Drunkard is unprofitable for any Kind of good Service.

Observe here this philosophick Lady, and see how agreeable her Instructions are to those of Philosophy, as well as that of Divinity. She knew nothing could give greater Scandal, Distaste, or Detestation to the World than this beastly, nay, worse than beastly Sin ; and therefore she uses the most cogent Arguments and Reasons to dissuade him from it.

Tem-

94 T E M P E R A N C E.

Temperance is such a sovereign Virtue, that nothing is more becoming a *crown'd Head* ; and it is no small Argument in Woman's Praise, not only from the good Admonition of this virtuous Queen, but even from the Example of their Sex in general.

The *Temperance* of Woman, compar'd with that of Man, is superlatively great ; and as it will redound to their Happiness, so it ought to render them worthy, much more worthy our Praise.

Whatever the Generality of Men may say in contempt of this Duty, it shews them more refin'd in their Manners ; of better Conduct, more subservient, and more obedient to the Will of her Maker, than Man.

How does her Royal Majesty, as a most exemplary loving Mother, discover

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cover her Goodness, by thus discharging her Conscience to her beloved Son, in Admonitions altogether conducive to his Welfare ? How strangely is She wrapp'd up in his Wisdom and Virtue ? Such is her Concern for the Instruction of this young Prince, and the growing Hopes she has of her noble Family ! Nothing comes in Competition with it, but God and her Spouse ; which she never fails to obey, by the strictest Obligations of Sacred Worship, divine Reverence, and humane Honour. Next to which, her chief Care is to cultivate the natural Endowments of his Mind, with the greatest Pleasure and Satisfaction of her own Soul.

And I hope there are not wanting many good Mothers at this Day, who use their utmost Endeavours, both out of natural Affection and Duty, to follow the Example here set before them, in bringing up their Children in the Fear of God ; who take the utmost
Care

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Care of their well-doing, and are ever solicitous for the Improvement of their Understanding, by their daily instructing them both in *Morality* and *Religion* ; as well as cultivating their Bodies and Minds with the best Education in their tender Years. Mothers careful never to leave their Children wholly to their own Choice and Inclinations, or Liberties of the wide World ; much less abandon them to shift for themselves, and choose what Persuasion, or what Way of Living they please : Never admitting them to follow the Dictates of their childish Fancies, or gratify their giddy Heads, untaught, unadvised, ungovernable Passions ; for which they must at last be undone, was it not for their wholesome Chastisement, and Instruction in Virtue.

Little Sins are usually Harbingers to greater ; and the want of curbing these, brings them to commit all Sorts, with-

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without Remorse of Conscience, or Desire of Repentance.

If holy *David* had accounted with his Conscience, after his lustful Looks on *Bathsheba*, doubtless those Sins, into which he afterwards fell, might have been prevented.

And what Sin is it a drunken Man is not obnoxious to ? *Woe unto them that are mighty to drink strong Drink, Isa. li. 22. Hebrews ii. 15. Woe unto him that giveth his Neighbour Drink; that putteth thy Bottle to him, and maketh him drunk.*

Temperance, with which the Females are for the most Part endow'd, is such an heavenly Virtue, it qualifies them for all other Virtues whatever ; and there can be no more precious, or valuable Jewel in a Diadem, than this in the Heart of a Prince.

H

And,

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And, as a late Author says, ‘ It dignifies his very *Regalia* ; he wears his *Coronation* without a shaking Hand. It recommends his Person, confirms his Parts, and extends his Power. It does not only rectify, but refines all his corporeal Pleasures, and sensual Delights, that arise either from the Taste or Touch ; by the justest Restriction of right Reason, Honour and Necessity. It regulates both his Meat and his Drink, by an absolute Aversion against all artificial Dainties, or superfluous Varieties. It gives him Health and long Life, by abstaining from all Surfeiting and Delicacies.’ It makes him stand in Defiance of any Distempers or Indispositions. By moderate Eating he supports the Strength of his Body, invigorates the Spirits, attenuates the Humours, prevents Obstructions, disperses Crudities, subdues Infirmities, and preserves the Senses in their Integrity, the
Affect-

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Affections in their Purity, as well as the Stomach in its due Tone of Appetite and Digestion, for the requisite Offices and Businesses of the Day.

By moderate Drinking he restores decay'd Nature, enlivens the dull Mind, revives the drooping Faculties, fortifies the weak Stomach, strengthens the vital Heat, helps the heavy Concoc-tion, diffuses the necessary Food, cheers up the fainting Heart, and wonderfully refreshes the Animal Spirits, for their proper Operation of Vigour and Activity.

Insomuch, that this rare Abstemiousness sets forth a glorious Example
' both of Instruction and Imitation,
' from the Supream Head to the very
' Foot of the People; even to all
' the little Tiplers, as well as famous
' Topers, and infamous Drunkards
' about the Kingdom; which ought
' to have a better Effect upon their
' neglected *Reformation of Manners.*

‘ A *Temperance* like this would
 ‘ crown a Nation with Prosperity and
 ‘ Plenty, Peace and Quietness, Obe-
 ‘ dience and good Neighbourhood.
 ‘ It was *Temperance* and *Sobriety* made
 ‘ the old *Thracians*, *Caridians*, *Ægypt-*
 ‘ *tians*, *Chinefe*, *Japannese*, with
 ‘ many other Countries, so long-liv’d,
 ‘ healthful, and famous in History.

‘ Before the Flood our Fathers did
 ‘ not wallow in flowing Bowls, nor
 ‘ Inundations of Wine, much less
 ‘ did they fall out into Superfluities
 ‘ of unnecessary Food.

‘ The *Antideluvians* liv’d most upon
 ‘ *Lentiles*, or *leguminous Fare*. The
 ‘ noted *Pultifugi*, among the *Romans*,
 ‘ fed more upon *Pulse* and *Herbs*,
 ‘ than we do upon *Meat* and *Pudding*.
 ‘ The *Turks* feed more chiefly upon
 ‘ *Roots*, *Rice*, and other *Fruits*, and
 ‘ all Countries, upon more healthy
 ‘ Food than we *English*.

‘ The

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‘ The more *simple* the Meat, and
 ‘ the *smaller* the Drink, are to the
 ‘ Hungry and Thirsty most pleasant
 ‘ and agreeable. Thus a Cup of
 ‘ cold Water was sweet to *Darius* in
 ‘ Extremity : And how luscious was
 ‘ a Bit of *Barley Bread* to *Artaxerxes*
 ‘ in real Want ?

Plato thought it a monstrous Thing
 in *Dionysius*, to see him eat *twice* in
 a Day ; to Dine at *Noon*, and Sup
 at *Night* : Whereas we daily multiply
 our Entertainments in cloying Sur-
 feits, squeamish *Atrophies*, and sourish
Sorrows.

Cato says, ‘ We must not live to
 ‘ eat, but eat only to live, according
 ‘ to the best Rules of Moderation :
 ‘ And a Man ought to take his *Meat*
 ‘ and *Drink* as he does *Physick*, merely
 ‘ for Health’s sake. To the Goodness
 ‘ of which Prescription, *Length of*
 ‘ *Days* sets an undeniable *Probatum*,

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‘ as well as a general *Approbation* by
‘ Experience.

Temperance is certainly the most noble Qualification of any Person, either for the *Pulpit*, the *Bar*, or any other *Science*. The young *Divine* endued with it, is sure to study hard, read much, and accomplish himself with the best Ornaments of incomparable Wit, as well as fine Language, and admirable Learning.

Thus his Head is always cool, his Mind serene, his Judgment sedate, his Faculties unclouded, and all his Thoughts flowing into the most exquisite Performances of the *Pen* and *Tongue*.

’Tis no less sufficient to qualify either the virtuous *Advocate*, or celebrated *Lawyer*, for the highest Posts of Honour, or the most noble Offices of Government. It renders him a deliberate *Statesman*, as well as a close
Poli-

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Politician, or a cool headed Peace-maker.

This Virtue has the Gift of so many valuable Benefits and Blessings in its Power, such as Health, Wealth, or Interest, one would wonder it should prove insufficient of itself, to affect and charm both *Clergy* and *Laity*, to a regular and discreet Way of living within the Bounds of common Sobriety.

Plato gave Thanks that he was a *Man*, and not a *Beast*: But many of us chuse to make ourselves *Beasts*, notwithstanding the Almighty has been so good to us, as to make us *Men*. He is also thankful he is a *Man*, and not a *Woman*; whereas many a *Man*, now-a-days, ought to desire to live so temperate a Life as the *Woman*; and the *Women* be daily thankful they are not *Men*, or at least live not so intemperately as the *Men* do.

He deserves not the Name of a *Christian*, who strives to make himself equal with a *Beast*; that basely uses his noble Parts; that is like a *Feather shaken with the Wind*, and lies down at the Feet of every Pleasure, and spends his Time in Eating and Drinking, Sleeping and Playing. Eating and Drinking in Moderation together, has always been as Tokens of Friendship and Agreement, as we may see, *Job xlii. 11. Then came unto him his Friends and Kinsfolk, and did eat Bread with him. And when Isaac and Abimelech made a Covenant, they made a Feast, and did eat and drink, Gen. xxvi. 30. And so again, in the Covenant of Jacob and Laban, where they gather'd Stones, and made a Heap, and eat upon them, Gen. xxxi. 44, 46.*

The *Turks* have a Saying, *I have eat Bread and Salt with such and such a one.* And we have a Saying, *I have dined, or supp'd, or drank Tea with such*

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a one. From all which it appears, that *Friendship* has all along been got and retain'd by *Eating* and *Drinking*; and Tradesmen, at this Day, hardly make any Bargains, pay or receive Money; or indeed, any Persons, of what Rank soever, when they come together, but they must drink before they part.

Now, I hope my Reader will not take it amiss, if I say something in Vindication of the *Tea-Table*. If those friendly Receptions are allowable, I hope the more innocent our Entertainment is, 'tis likely to be more justifiable. And more harmless Liquor could never be invented than the Ladies in this Age have made Choice of. What is so pleasant and grateful to the Taste as a *Dish of Tea*, sweetened with fine *Loaf-Sugar*? What more innocent Banquet could ever have been in use than this? And what more becoming Conversation than the inoffensive, sweet, and melodious Expressions

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pressions of the *Fair Ones*, over an Entertainment so like themselves, and so much preferable to all others? Is not this better than to be gorg'd with *Wine*, or to fill the Air with *Bacchus*? Or to talk all together, like *Geese*, or *drunken Men*?

Speech is a Divine Work, of great Admiration; and 'tis no small Virtue to *speak little*, and well to the Purpose; but to what Purpose can they be said to speak, when they are so intoxicated with Liquor, they know not whether they speak, or not?

'Tis Sacrilege to pollute or defile so holy a Thing, with profane, vile, or filthy Talk. *St. Matthew* puts it upon the Tryal of *Life and Death*, Ch. xii. v. 35, 36, 37.

Plutarch calls *Speech* comparatively the Nourishment of the Soul: But how can he be capable of Expressions of that Kind, who is daily carousing, and

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and almost continually tippling intoxicating Liquors.

The *Tongue* is compared to a *musical Instrument*, which, if well managed, will play a *Tune* with all the *Concords* of a true Harmony and Virtue. *Vocally* consider'd, it will sing us a Song of *Wisdom*, directed by a religious Understanding. A few significant Words of Wit, well contriv'd, are the most agreeably grave, graceful, and comprehensive of Edification.

But to return to the *Tea-Table*. The *Tea-Table* is a Promoter of several Trades, nay, I may venture to say, almost all Trades in General. And a Tradesman's Wife that can manage her *Tea-Table* well, will in all Probability render it very advantageous to her Family, who can tell what a Linnen-Draper may possibly take among those Ladies, and others of his Acquaintance, which would perhaps never have known him had it not been for

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for drinking *Tea* with his Wife, his Sister, or any other he confides in as his House-Keeper. And who knows what a Mercer, or a Woolen-Draper may take upon the same Account; and indeed the like may be said of all other Trades. An Apothecary may send out many Pounds Worth of Medicines on this Account. A Grocer many hundred Weight of Sugar, as well as *Tea* itself. The Silver-Smith and Copper-Smith must be employed, and so must the China-Man, and Joiner. The Coal Trade is augmented hereby; and those that sell Snuff are never the worse, the Milliners get by it, and no one can make it appear that any Employment is worse for it; nay, was it not that it would be too Troublesome to my Reader, I would make it appear, that all Trades in and about *London*, are really the better by the Use and right Management of the *Tea-Table*. And if any Thing may be allowed the Fair Sex by Way of regaling themselves after the Fatigues of
of

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of their domestick Employment, I think this will appear the most becoming, most innocent, most reasonable, and most commendable that has yet been thought of.

The poorest Woman in the most obscure Parts of *England* are allowed to treat their Acquaintance with the best their homely Cottages will afford; namely, Sweet-Butter, Cream-Cheese, or Cream it self, which are more expensive to them; Cheap as they are, than either *Green* or *Bohea Tea* to us, and if these are allowable, how absurd would it be to deny a Citizen's Wife the innocent Use of her *Tea-Table*, was there no Advantage to accrue thereby? But since it plainly appears it may prove advantageous, how much more unreasonable is it to find Fault with it, and for no other Reason I suppose, but the Husband either likes it not himself, or at least pretends so, because he grudges his poor innocent Wife the Use thereof? And why

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why is all this, but because he is so stupid a Fellow, that he never considers she is a Part of himself, and so consequently had rather she should be debarred of the most innocent, as well as the most reasonable Banquet, because he thinks all is lost which he doth not partake of, and her Five-farthings goes nearer to his Heart than all he fools away in either Ale-houses, or Taverns, nay, and sometimes worse Places. I might say something how particularly becoming the Management of the *Tea-Table* is to young Ladies ; but that I omit till I treat of their Education, and so proceed to my next general Head, which is that of *Charity*.

C H A P.

(III)



CHAP. V.

Of her CHARITY.

PROV. xxxi. 6.

*Give strong Drink unto him that is ready
to perish, and Wine to those that
are heavy of Heart.*



BSERVE here this vir-
tuous Queen, who, after
her strenuous Exhortations
to *Chastity* and *Temperance*,
how she presses the Duty of *Charity*
home to her beloved Son. Agreeable
to that of *St. Paul* to the *Galatians*,
which, after his Admonition to *mor-*
tify

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tify their Members which were upon Earth, such as *Fornication, Uncleanneſs,* and many others, he exhorts them *above all things, to put on Charity, which is the Bond of Perfection,* Gal. iii. v. and following Verſes.

So likewise obſerve the Advice of this godly Fair, who, after ſhe had declared her Detestation of the Abuse of theſe Creatures, by ſhewing the ill Conſequence of taking too much of them himſelf, in the next Place gives him to underſtand upon whom the Superfluity thereof was to be beſtow'd : And that there might be no Miſtake in the Exhibition of them, and that they might be juſtly adapted to the Malady of the Objects, ſhe, like a careful Phyſician, as well as a nurſing Mother, gives a Direction as plain as Words could expreſs : *Give ſtrong Drink to him that is ready to periſh, and Wine to thoſe that be heavy at Heart.*

'Tis

'Tis the most generous Act of *Charity*, to comfort and to relieve the Necessities of the indigent poor hungry and thirsty Starvelings, as well as those that are in Sorrow, Sickneſs, or any other Adverſity, whoſe Hearts are overwhelmed with Grief, and Minds, ſunk down with Troubles inexpressible, and in all Circumstances are in imminent Danger of Death. Therefore this virtuous Queen preſſes this divine Precept as an excellent Remedy for any one languishing under Misfortunes, Impoveriſhments, or ſorrowful Hearts, very well knowing he ought to make as much of himſelf as his Circumstances will admit him, he may well be allowed a cheerful Glaſs in Tribulation, to mitigate the Pains of his aching Heart, as well as aſſuage the Anguiſh of his Mind. But if any one are ſo poor as not to afford themſelves this comfortable Reſreſhment, in ſuch a Caſe ſhe adviſes her Son to ſhew his Liberality and Princely Generoſity : Thus ſhe beſeeches him whenever he meets with any at the

Brink of perishing, through Poverty; or of breaking his Heart almost with Heaviness and Sorrow, then to shew his tender Compassion; and not only to relieve his Necessities, but also to supply him with Necessaries, out of his gracious Goodness, Bounty and Abundance. Desiring that his Wine may be brought forth in plenty, to relieve his poor languishing Spirit; that it might be set before him in the amplest Manner of Hospitality; that he might drink freely of it, to chear his Heart, and raise his Faculties above the Melancholy of his poor and disconsolate Condition; that his Sadness and Sorrow may be changed into Joy; that it may put into him new Life, his drooping Spirits may be reviv'd, and his Mind recreated with Joy and Alacrity; that his Thoughts may be diverted from repining at his Poverty, Adversity, or Misery; that it may immediately make him merry and pleasant, and with the greatest Moderation to bury his Anxieties in Obscurity and Oblivion; that the

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the Troubles of his Mind may be alleviated by drinking heartily, as well as the Wearisomness of his Body, or the fretting Cares of his Fortune benefited by the good Conversation of sober Company.

I cannot attribute so many physical Virtues to drinking Wine, as a late Author has been pleased to confer upon it, when he seems to prefer it to all *Elixirs, Anodynes, or Febrifuges*, but it is certainly good for what this compassionate and virtuous Queen recommends the Use of it, to *drink and forget Poverty*, as well as *banish and extinguish the Remembrance of Misery*.

Therefore, in such Cases, let him drink the most generous Wines, without stinting him to the Juice of the Grape only.

‘ But as Moderation can only make
 ‘ them exactly wholesome, and good
 ‘ for procuring Patience under all his

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‘ Sufferings, Disasters, or Sorrows,
 ‘ they must be drank to no higher
 ‘ Pitch than an exhilarating Degree
 ‘ of Satisfaction ; to drive away the
 ‘ Cares and Anxieties of the World ;
 ‘ to banish the Troubles and Vexa-
 ‘ tions of the Spirit ; to discard the
 ‘ thoughtful Reflections of the Mind ;
 ‘ to cancel the Memorial of our most
 ‘ disturbing Misfortunes ; or to bring
 ‘ all our dispirited Losses, Disappoint-
 ‘ ments, Distresses, Adversities, and
 ‘ ill Treatments, into an entire Obli-
 ‘ vion. A moderate Glass will be
 ‘ sufficient to make such heavy Hearts
 ‘ forget their Poverty, think no more
 ‘ of their Hardships, and grieve no
 ‘ longer at the Remembrance of their
 ‘ Miseries.

Poverty, whatever Opinion the
 Generality of Mankind has of it ; or
 what Comparisons they may make be-
 tween the Poor and the Rich ; and
 how slighting soever they may look
 upon the Objects thereof, yet I hope
 it

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it will not always be proved a Sin, nor always require a sorrowful Repentance; not always occasion tormenting Thoughts; nor never oblige us to drink of so bitter a Cup as a guilty and accusing Conscience: For it is not always in a Man's Power to prevent it, and it may come upon him without his own Fault. How many are drove to it by mere necessity, many more by manifest Compulsion, and more still by notorious Injustice?

But be that as it will, and however it is consider'd by its Objects; whether we look upon it abstractively in itself, or view it in its unfortunate Circumstances: If we cast our Eyes upon the most deplorable and miserable Consequences it carries along with it, we shall find it more than a bare Name, far more grievous than the Word imports; and a greater Affliction than Words themselves can express.

Tho' I cannot imagine *Poverty* so terrible and frightful a Thing as some represent it, yet the Consequences which often attend it, require no small Conduct, no small Fortifications of Courage, no small Armour of Resignation to the Divine Providence, no wavering of Faith, nor weak Resolutions rather to suffer than sin, and to lay down even Life itself, rather than distrust his Protection, or disobey his Authority.

Now, what Consolation is there in such a Case as this? Why, tho' I am afflicted, I am not forsaken. *I know whom the Lord loves, he scourgeth*; therefore I look upon this Chastisement as a Mark of his Favour, or fatherly Affection. It was my going astray occasion'd my Affliction; and, O that my Affliction may prevent my future going astray!

But

But notwithstanding all this, how often does it steal into our Hearts ? And tho' poor and defenceless as it is, it seizes upon the most noble Faculties of the Mind ; surprizes some unthinking Cowards unawares with the most melancholy Consternations ? How often does it deter them from Virtue, either by disordering their Memory, perverting their Reason, or disturbing their Wills ? It confounds their Judgment, ruffles their Patience, rifles the Cabinet of their Understandings, carries off the brightest Thoughts of value, the Jewels of Wit ; or deprives such discontented Sufferers of their Freedom, Satisfaction, and Security.

'Tis the Nature of it to triumph over weak Minds. It will shew no Favour to Cowards, nor ever give Quarter to the submitting Despondent. Nothing but a good *Christian Hero* is able to defeat it ; and none but the

truly Magnanimous, will ever stand his Ground, in Hopes of better Times.

Many are the melancholy Consequences which attend the Poor and Needy ; yea, so many they are, I am as unable to express them, as I am unwilling to experience them. Who can express to what unaccountable Shifts, and fordid Extremities some are reduced, thro' their extream Poverty ? Sometimes it afflicts like a judicial Fatality, or even a Famine itself.

‘ There’s neither Corn in *Egypt*,
 ‘ nor Money in the Land of the
 ‘ Living ; no Sustenance for a poor
 ‘ Family ; nothing to relieve their
 ‘ Necessities, to provide for a Liveli-
 ‘ hood, or to procure so much as one
 ‘ Meal’s Meat, or the meanest Neces-
 ‘ sary of Life, to stop the Mouths of
 ‘ a Wife and Children, starving for
 ‘ Want.’ And tho’ Bread and Water
 would appease, or mitigate their Woes,
 yet Money is wanting to buy Bread.
 Are

Are not these hard Trials ? Hard indeed. And what would not a Man do, to silence the Murmurings of a Wife, and stop the crying Complaints of the poor, innocent, unthinking Babes ? Would not this make a Man look about him for better Fortune ? But which Way he knows not. Digging he is an entire Stranger to, and to beg he is ashamed. And tho' he had the Conscience of the unjust Steward in the Gospel, yet he wants the Opportunity which he had, and is still at a Loss how to resolve.

Therefore he concludes to fly to Divine Providence: And this will move him to the greatest Industry, and oblige him to take the most laborious Pains in his Power, or his Prayers. But, alas ! the unthinking Children's Complaints will almost discomfit him of his Labour ; and create in him no small Uneasiness, Dissatisfaction, and Discouragement in the greatest Efforts of his getting his Living in an honest Way. ' Would

' Would not the confinement from
 ' drinking what is necessary for the
 ' Consolation of his Mind, the Com-
 ' forts of his Heart, or the Satisfaction
 ' of his Body, even cause his Tongue to
 ' cleave to the Roof of his Mouth ?
 ' How must the Thoughts and De-
 ' fires of him be disturb'd, who has
 ' no Bread to eat, nor Money to buy
 ' any; nor, perhaps, so much as a
 ' Draught of Small-Beer ?

Can any thing be more perplexing
 to a Great Mind, than to see himself
 incapacitated of getting his daily Food ?
 And tho' he would content himself to
 live upon Bread and Water, yet Bread
 itself is sometimes wanting.

A Man of Spirit cannot endure to
 beg in Publick, on which Account he
 too, too often starves for Hunger or
 Thirst in Private.

Nothing

Nothing but a true philosophick Consolation, or the pure Comforts of Divinity, can help a Man out in such *calamitous Times* as these. Nothing will contribute to our Relief in such a Case, but our due Application to God by Prayer.

It was by this *Elijah* was supply'd by the Ravens. It was by Prayer that *Daniel* was preserv'd from the Lyons Rage. Great was the Effect of *Elias's* Prayer, when he pray'd that it might not Rain ; yea, so effectual it was, that it rained not for *three Years and six Months* : And when he pray'd again, *the Heavens gave Rain, and the Earth brought forth Fruit.*

The regretting Consequences of *Poverty*, for the most Part, appear in the most melancholy Characters imaginable ; and to some Sort of Murmurers 'tis almost intolerable. They consider the Disadvantages which attend

tend them, by being deprived of good Company, and they plainly conceive it discards them almost of Human Society.

This makes them grieve too much for their Misfortunes, and by a dishonourable Despair, to seclude themselves from better Enjoyment. How many Instances have we of *Despair* in this Kind, as well as many Tragedies of its fatal Consequences? Has it not occasion'd many to lay on themselves most violent Hands; and by putting a *Knife* to their *Throat*, a *Sword* to their *Belly*, a *Pistol* to their *Head*, or a *Rope* about their *Neck*, have endeavour'd to free themselves from their present Calamity? But this is an unrepented Crime; and what Mercy is in Store, may I never have Occasion to experience what will be the future Events of cowardly *Self-Murder*, they that commit it, and He who renders to every Man his Reward, can best tell:

tel : *For who can limit the Mercies of the Almighty ?*

How many are driven, through insupportable Grief, upon their Necessities, to the Temptation of using unlawful Means; and either by *Street-robbing*, or going on the *Highway*, violently risque their own Lives, as well as take others Money from them, for their dishonest Support ; which is no less than acting their own Tragedies in reality upon a fatal Exit ?

There are some, and I am afraid too many, who, thro' their *Idleness* and *Indolence* fall into *Poverty*. Others again, by their vain *Prodigality*, have brought themselves into this dissolute Condition ; and will not so much as call upon God to help them, nor exercise their Faculties of Understanding and Industry ; nor exert their own Power and Strength in their own Defence ; and such as these ought not to be pitied, nor esteemed meet for better

ter Conversation, than that of *Beggars*, *Rake-shames*, *Spend-thrifts*, *Pick-pockets*, and *Profligates*. And tho' they do not prove such Counterfeits, as to tye up a Leg, or lash down an Arm, yet they have this to reflect on, that they have disqualified themselves from any noble Employment among Gentlemen, Scholars, or any others of good Repute, Character and Credit, thro' the oppressive Indigencies of their own creating, and miserable Exigencies of their mispent Fortunes.

But what dismal and deplorable Effects does *Poverty* sometimes produce, even in the most industrious, as well as the most ingenious Men? What Regrets, what Resentments, what afflicting After-thoughts do often rise in a generous Soul, to find himself the Object of Scorn, or the Subject of Derision, for want of Money, or better Cloaths, to make a finer Figure in the World? What can be of greater Concern, or more distracting

ing

ing to a young Gentleman, or a Scholar, than to be unable to purchase a Sufficiency for his Being, much less for his Well-being? And what adds still more to his Misfortune is, that the Vulgar will always be falsely judging of their Betters Understanding and Merit, according to their superficial Appearance, Apparel, and Pockets: As if there were no Brains from under a fine Perriwig, no Learning but under fine Cloaths, and no Understanding in a Man without a Pocket full of Money.

But what is worse still, he happens to be in Debt; and tho' he is not afraid of a Gaol, yet this is no small Addition to his Sorrow; for what thro' the Greatness of his Spirit, and what thro' the Justness of his Principle, the Thoughts of this is more intolerable than all the rest.

Who can describe with what Heaviness of Heart he is oppressed, when
he

he is ashamed to go where he owes a Trifle, which he was obliged to contract out of mere Necessity ? Or, perhaps, sometimes afraid to meet an old Acquaintance, or a School-fellow, because he has not a Shilling, nay, perhaps not Sixpence to spend with him ? And if this is inexpressible, must it not be much more so when he is in fear of a Gaol ; or dying in Prison, upon a Disability of satisfying his Creditors ?

Many are the direful Consequences which attend the Poor and Needy ; yea, so many are they, that I shall not trouble my Reader with any more than I have already recited.

Hunger and *Thirst*, indeed, are two very pressing Calamities : yet are they not so terrifying to right Reason, when there is not an absolute Impossibility of being relieved : As the one is soon satisfied, so the other is soon quenched. So that Poverty or Want
may

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may justly be despised for Virtue's Sake.

‘ True Hunger sweetens the most
‘ ordinary Entertainment, and is ea-
‘ sily gratified without savoury Sau-
‘ ces, or luscious Dishes. True Thirst
‘ renders the smallest Liquor no less
‘ agreeable than the most strong and
‘ potent Mixtures. A little will suf-
‘ fice Nature, and She takes more
‘ Pleasure in that which is plain and
‘ wholesome, than in all the magnifi-
‘ cent Varieties, and nice Delicacies,
‘ at the most voluptuous Feasts, or
‘ most delicious Banquets.

Necessity cannot be any just Plea
for an Excess, either in Eating or
Drinking against the Bounds of Mo-
deration. 'Tis true, the Body re-
quires Nourishment, but no great Su-
perfluity.

But far be it for me to pre-
tend to prescribe Rules to the World
K what

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what Sort, or how much they are to eat : For though one plain Dish might be sufficient to satisfy Nature, yet I do not see why those whom the Almighty has endow'd with plentiful Fortunes, may not justly be allowed as many more as they please, provided they keep within the Rules of Moderation : For a Man may surfeit himself as well with one Dish, as he may with a great many ; and therefore I hardly think 'tis so much a Crime in the better Sort to have several Dishes at their Table, as some pretend.

But be that as it will, let those in mean Circumstances be content with their Condition, and let them consider, a little will suffice Nature. Let not him who has one wholesome Dish at his Table, murmur because he has no more ; but let him be thankful, and consider those who have none at all. Nay, let those who have but Small-Beer and Bread, not be unthankful, but compare their Condition with those

those that want both. Let not any one repine at Fortune's Fate, but let him apply it to its right Use. *Neither Poverty nor Riches*, are Curses of themselves, and 'tis our own Faults if they are made so to us.

The true Management of an Affliction is a Duty incumbent upon all that are visited therewith; and God gives us this Talent with expectation to have it improv'd.

Therefore, let not any one say, he has a hard Master; nor pretend to let his *Talent*, whether of Riches or Poverty, *lie hid*, or uncultivated in the Earth, lest his Lord should take it from him, and give it to those that know better how to improve it; and, which is still worse, he be cast into *outer Darkness*, where there shall be *weeping and gnashing of Teeth*. But rather let him imitate the good and faithful Servant, who, for his Faithfulness in a few Things, was made Ruler

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over many Things; and was immediately received into the Joy of his Lord, Mat. xv.

Charity is a Virtue so diffusive in its Nature, that there is no one, tho' in never so mean Circumstances, exempt from it. What tho' I am so poor, that I cannot spare one Farthing to an indigent Person, yet it may lie in my Way to serve him in some other Respect: And if I fall short in any Thing according to my Power, I am as guilty as he that with holds an Alms from any one he is able to relieve; and then, how dwelleth the Love of God in me?

*Is it not in the Power of every one to wish his Neighbour well; to put on the Bowels of Mercy, Loving-Kindness, Humbleness of Mind, to be kindly affectioned one to another, and with brotherly Love, as far as in us lies, in Honour to prefer one another? Is it amiss to believe all Things, hope all Things, or to bear with all Things? Does
any*

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any Circumstance of Life render us incapable of *loving our Enemies, blessing them that curse us, or praying for them that despitefully use us, or persecute us?*

Our blessed Saviour laid down his Life for his Enemies, and also in such a meek Manner, as we find excellently set forth by the Apostle St. *Peter*, ch. ii. 22, 23, 24. which consider'd, we may well make St. *John's* Inference; *Beloved, if God so loved us, so we also ought to love one another.*

Mercy is an excellent, well-meaning, and tender-hearted Virtue; the Nature and Property of which is moderating the Violence of Wrath and Vengeance, keeping it still within the due Bounds of Reason, Honour, and Humanity. *Anger*, nor a *Sword* ought not to be put in the Hands of a Madman: as it was in King *Pharaoh's*, when he order'd all the *Male Children* to be slain as soon as they were born;

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which by the Contrivance, and tender Compassion of the godly Ministers, many of their Lives were saved.

Observe here the Compassion of the tender-hearted Midwives, who, to save the innocent Babes, ventur'd the Incurrance of the King's Displeasure, and thereby endanger'd their own Lives. But this hard-hearted Prince, still persisting in his Barbarity, and finding his Cruelty could not be put in execution by the Midwives, he charges his own People to cast all the Male Children into the River. But here he is defeated again by the Compassion of his own Daughter, which caused her to contribute to the Nourishment of a Child in his Court, which afterwards proved his Destruction, and the Deliverance of the Children of *Israel*, as is plain in the 1st and 2d Chapter of *Exodus*.

You see here, it was through the Compassion of this young Princess,
that

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that *Moses's* Life was preserv'd, tho' at the same Time she believ'd him to be one of the *Hebrew* Children whom her Father had order'd to be destroy'd.

Compassion is seated in the most inward and sensible Part, as we see, *Gal. iii. 12. Put on therefore, as the Elect of God, holy and beloved, Bowels of Mercy.* And again, *Phil. ii. 1. Bowels and Mercy.*

The Female Sex, being of softer Mould, is more pliable and yielding to Impressions of Pity, than Man; and by the Strength of Fancy, redoubles the Horror of any sad Accident; insomuch that God himself, who is the God of Mercy, when he would most magnify his own Compassion, illustrates it by that of Woman, as the highest human Instance.

The next Branch of *Charity* is that of *Almsgiving*, which consequently
K 4 must

must follow where *Bowels of Mercy* are concerned, and where they bear so great a Sway as they naturally do in the Female Kind. Not to say any Thing more of what the virtuous Queen pressed upon her Son, *St. Paul* makes mention of an Ecclesiastical Order of Widows, in the Primitive Times, whose whole Ministry was devoted to Charity, *1 Tim. ch. i. v. 5.* And again, *Hebrews vi. 10.* God promises he will not forget their Works of Labour and Love which they shewed towards his Name, in that *they have ministered to the Saints, and yet do minister.*

But I am afraid I have dwelt too long upon the other Branches of *Charity*, to crave my Readers Patience much longer upon this, therefore I shall only beg Leave to mention two more Examples :

The one is, that of the *Box of precious Oyntment*, the Woman in the Gof-

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Gospel poured upon our blessed Saviour's Feet; and tho' reprov'd by some of his Apostles, yet highly commended by our Saviour himself.

And the other is, the *poor Widow*, who cast the very *last Farthing* into the Treasury.

However these may be forgot, by vain and unthinking Man, our blessed Saviour, who took such particular Notice of them, will never blot them out of his Book of Remembrance; nay, he expressly declares, that *wherever the Gospel is preached, this should be told concerning the Box of Oyntment.*

A certain Author observes, ' That
' a virtuous Woman's Charity is so
' universally extensive, that it diffuses
' itself to the farthest Parts, and like
' the Sun, spreads all over the World
' with its cherishing Beams, or kinder
' Influences. Every virtuous Person
' she hears of, is immediately entitled
' to

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‘ to her Purse. If any one suffers
 ‘ for Conscience-sake, his Exigencies
 ‘ are the greater Exercises of her Vir-
 ‘ tues ; his Poverty makes her Rich
 ‘ in good Works, and causes her but
 ‘ still the more to abound in her
 ‘ Duty.’ And, according to that Ex-
 pression of the 31st Chapter of the
Proverbs, and the 20th Verse, *She*
stretcheth out her Hand to the Poor, yea,
she reacheth forth her Hands to the
Needy.

She is not contented to give with
 one Hand only, but so great is her
 Desire to give plentifully, that she em-
 ploys them both, in giving over and
 above Expectation.

In short, no Distance of Place can
 outreach it, nor Length of Time can
 come beyond it. It extends to the
 farthest Part of the Earth, and is not
 bounded on this Side Heaven ; for
 the Memorial of it is recorded in the
 everlasting Books above.

Agree-

Agreeable to that of the Apostle, *Charity never faileth: but whether there be Prophecies, they shall fail; whether there be Tongues, they shall cease; whether there be Knowledge, it shall vanish away.* Therefore, above all Things, she puts on *Charity*. To do good, and to distribute, she never forgets; for she knows with *such Sacrifice* God is well pleased.

She is merciful after her Power: If she hath much, she gives plentifully; if she has little, she doth her Diligence to give of that little. She gives Alms of her Goods, and never turns her Face from any poor Man; on which Account, the Face of the Lord shall never be turned away from her. She so well knows both the *Law* and the *Prophets*, that *she doth unto all Men as she would they should do unto her.*

Thus she lays up for herself Treasures in Heaven, *where neither Moth nor*

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*nor Rust, doth corrupt, nor where Thieves
do not break through and steal. She
makes herself Friends of the Mammon
of Unrighteousness : So that when
they fail, she shall be received into
everlasting Glory.*



C H A P.



C H A P. VI.

Of her J U S T I C E.

*H*ARITY and *J*USTICE are so near a-kin, that whoever is endow'd with the *former*, can hardly be supposed to be a Stranger to the *latter* : For he that commands us to put on Bowels of Compassion, has undoubtedly set up a Seat of just Judgment in that Breast where those Bowels have so commanding a Power.

This virtuous Queen, who had before so recommended to her Son the Practise of *Charity*, as well as *Chastity* and

and *Temperance*, now exhorts him to that of *Justice*, as we see in the 8th and 9th Verses of the 31st Chapter of *Proverbs* ; *Open thy Mouth for the Dumb ; for the Cause of all such as are appointed for Destruction. Open thy Mouth, judge righteously, and plead the Cause of the Poor and Needy.*

'Tis no wonder that she who had been so pressing for assisting the Poor and Helpless, with the Superfluity of his Substance, should no less recommend this Duty of administering the truest Justice, with the most Equality, Exactness, or Impartiality.

Open thy Mouth for the Dumb : That is, if any one is, thro' Fear, Modesty, or Ignorance, want of Elocution, or any other Faculty of Address, rendred incapable of speaking for himself, hold not thy Tongue upon such weighty Occasions, lest the Innocent be cast, and for want of an Advocate the Right be wrong'd, or the Just caused

caused to suffer. Immediately undertake the Vindication of his just Cause upon thee.

And to silence the Petitions either of his eloquent Adversary, or the numerous accurate Expressions of his Learned or artful Counsel, shew thy Prudence as well as Power, or Prerogative.

And to give the strongest Arguments, and plainest Demonstration of thy condescending Humility, frequent the Courts of Judicature thy self; let them be honoured with your own Presence.

Suppress the Accumulations of partial Justice, and never spare to speak in Defence, or Favour of the Dumb and Defenceless.

If Strangers, or others, who understand nothing of the Laws, are in Danger of suffering some considerable

ble Damage in Body, Reputation, or Estate; and for want of the truest Interpreters, faithfullest Advocates, or unbiass'd incorrupt Judges, appear as tho' they were appointed to Destruction. If Orphans be like to be oppress'd by Might, Foreigners by Malice, or Natives by Misunderstanding, or want of Eloquence to defend themselves in Cases of Liberty and Property, as well as Life and Death; then open thy Mouth, judge righteously, and plead the Cause of the Poor and Needy.

Seneca observes, that no Kingdom, Common-wealth, City, or Family, can possibly be well govern'd, or kept in due Decorum, nor ever be intitled to a happy Estate, unless 'tis govern'd by Divine and Humane Justice; by the former of which we are united to God in Devotion; and by the latter, we are closely tied to our Neighbour in the strongest Bonds of Mercy and Humanity.

We

We are particularly bound to the Love of our Great Creator, above all sublunary or terrestrial Beings, by whose almighty *Fiat*, and omnipotent Power and Goodness, we were all created ; without whose supporting Power we should cease to be, much less to be well. Next we are obliged to the *Justice of Charity* towards our Fellow-Creatures, and especially our Christian Brethren, as well by the Law of Nature, as that of Nations, and Civil Society ; without which, it would be impossible to be tolerably happy in this World, or compleatly so in the World to come.

Justice and Mercy are such signal Virtues, sublime and singular Qualifications, and illustrious Ornaments of crown'd Heads, as well as inferior Ministers, and other subordinate Magistrates, or Fellow-Subjects, that they render any Reign, or Administration of Government, both happy in itself,

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and

and transcendently glorious in the Eyes of all their Beholders. So attracting is their Virtue, that, like a *Load-stone*, they draw upon a particular Kingdom, the general Admiration of Foreign Countries; and how much more that of their own Natives? May they not unanimously rejoyce, with Exultation, under the favourable Influences and diffusive Goodness of their gracious Governor, lawful Prince, and pacifick Sovereign.

Upon these, and such like Considerations, it was, that this good Queen so strenuously urges her Son *Solomon*, so pathetically to the Practise of these two royal Excellencies, and noble Endowments of Mind; well knowing that no Government could long subsist in a firm Constitution, or flourishing Condition without them.

What more divine, or philosophic Exhortation to Mercy, than is here laid down, could ever be given? and
what

what Justice may we not expect, where so much Clemency weilds the Sceptre? What is more agreeable to God's own Word, than such Precepts as we find here recommended, conformable to that of another Text of Scripture, *What doth the Lord thy God require of thee, but to do Justice, love Mercy, and walk humbly with thy God?* Again, Prov. xxix. 14. *The King that faithfully judgeth the Poor, his Throne shall be established for ever.*

Of all which Duties, Women of all Ranks and Degrees have appeared so sensibly apprehensive, they have always been solicitous of having them put in Execution; and when in their own Power, seldom or never fail to execute them to the greatest Perfection.

Several Instances might be given to prove this Assertion, but for Brevity's sake, I shall mention but a few.

What more could *Pilate's Wife* do? or what stronger Demonstration of Justice and Mercy was it in her Power to give, than appears by her Behaviour, when her Husband sat upon the Seat of Judgment, to judge the Lord of the whole Universe? She sent unto him, saying, *Have nothing to do with the Blood of this just Person.*

But this proving insufficient, and our blessed Saviour being condemn'd, what was it the tender-hearted Woman, who followed him to the Place of Execution, would not have done, to have rescued him from the Band of Soldiers, and Insults of the Mob? *Luke xxiii. 27. Mat. xxvii. 19.*

But what need I go so far for Instances of this Kind, when our own Age hath been, and still is productive of so many? We need but look back

a little, and we shall find Justice was never more truly display'd, than has oftner than once appear'd under the *Petticoat Governments*.

But not to be too particular, to trouble my Reader, nor name Names, which are ungenteel, and might perhaps, render this Treatise disagreeable to the Ladies, let us consider the Justice of the Fair, in relation to their Husbands ; and how they discharge themselves when trusted with their Fortunes. And I hope it will not be hard to produce a great many of those, to whose Care and Industry, as well as Justice, are owing the Well-being of many Families, in all Ranks and Degrees ; but I must be excused Particulars in Cases of this Nature.

I might easily prove by many, nay, too many Instances, and plain Demonstrations, that not only Ladies, but also Women of all Stations, have been, and, I am afraid, are still ru-

ined and undone, through the Injustice and Extravagancy of their Husbands; many of which are apparently evident, and many more would be so, were it not for the Frugality and Justice of the domestick Managers at Home.

That many Families suffer on this Account, is Proof beyond all Dispute, and plainly manifest to too many Beholders; and many more, whose Downfall does not yet appear, but thro' the prudent OEconomy of the virtuous Ladies, as well as other deserving Women, are yet unknown to the World, and for the Sake of whom may it ever remain a Secret.

I tremble to think how many bawdy Taverns are kept upon the Spoil of Families, and the Destruction of Ladies, who have frequently been deceived by pretended Gentlemen, who have carried on their Intrigues by the Assistance of common Women
of

of the Town. And when they have gained their Point, and the Lady's Fortune, as well as Person, is at the *Sharper's* Command, then, *My dear Honey*, says he, *I must go into my own Country, to look after my Estate.*

And taking as much Money as he thinks fit, to supply his Extravagancies, leaving the deluded Lady little enough, he takes his Leave of her, committing her to the Care of some pretended Friend of his, with a Line or two how to direct to him ; which very often proves in some remote Part, where he has some Correspondence, without which he could never have compleated his Design.

And, in a little Time after, he writes to her, as from the Place before-mention'd, with all the indearing Expressions a Hypocrite can utter ; not failing, in the Conclusion, to desire an Answer ; adding withal, that if she cannot remit him some Money,

he is afraid he must return before his Business is half done ; for his Houses and Hedges, and many other Things, which she is an entire Stranger to, is all out of Repair, and much more than he imagin'd.

And this he does only to try if she has any private Funds; well knowing he has already got what Money could immediately be called in, according to the Contract of Matrimony, and the Nature of her Fortune.

If either through her Inability, or good Conduct, he is disappointed of his Request, the next Time he writes, he gives her to understand, That he must come to *London*, and stay there till he has a fresh Recruit; when perhaps, all this while he has never been out of it; and the Houses and Hedges which he had to repair, was some Taverns, where he formerly kept his Rendezvous; and for a Gratitude of former Favours, he pays their Wine-Mer-

Merchant, repairs their Breaches, the Decays of the House, and especially the Windows, which very often suffer Martyrdom.

Neither is this all, for he has several *Tally-men* to pay, both for his *own* Cloaths, and the *Strumpets* who personated his Relations, and took upon them fictitious Names.

Add to these, his Male Acquaintance, which must not be forgot: Perhaps he is one of the Nine which often live in a Garret; for the Conveniencies of whom there are three Beds placed in so artful a Manner, they can hold a Consultation together when all the House is quiet, and lay Schemes how they may catch some Lady of Fortune; who is to be Gentleman next Day, who Skip, and who the Coach-man. And his Turn being at present serv'd, he must advance Money to the Assistance of the rest of his Fellow Death, or rather Destruction-

tion-hunters ; for so they may most properly be called, who seldom fail to destroy the Ladies in Body and Estate ; very often bringing Rottenness to their Bones, and draining them of all the Comforts the frugal Management of their Fortunes would afford them.

•All this being done, as far as his Cash would reach, he according to his appointed Time, returns to his innocent Lady, with all the seeming Alacrity imaginable ; acquainting her how uneasy he has been while absent from her : But he had this secret Satisfaction, that the Improvement he was making of his Estate, would contribute to her Happiness, as well as his own ; and that he had only one Trip more to make, and then all his Desires will be accomplish'd, which would add no small Sweetness to his, and his dear Honey's Soul.

Thus

Thus he stays, till he turns all her Effects into Money, or Gold; and leaving her with a little to keep her alive, bids her take care of herself till he returns, and then all will be well.

And so indeed it will, for he never intends to see her more; and if she has been wise enough to reserve something to herself, from the Hands of him who has been seeking to strip her of all, she may thankfully sit down and say, it is well it is no worse.

However strange this may seem to the innocent Ladies, I wish, for their Sakes, it was only *romantick*, and out of the Power of all the *Fair Sex*, to give a Demonstration. But lest we should still have more of these melancholy Instances, let me with humble Submission, intreat them to take care, and know well the Character of a Gentleman, before they give him any Place in their Affections; or any room
to

to believe he is ever likely to find the Way to their tender Hearts, never to be captivated by their personal Appearance, compleatness of Dress, courteousness of Behaviour, fine Dancing, or Singing, or any other superficial Graces whatever ; tho' all Qualifications very becoming a Gentleman, yet are no less acquir'd by them who daily seek their Destruction, namely, *the common Bites of the Town*, who, like Wolves, roaring Lyons, or Devils themselves, go about seeking whom they may devour.

And here I would advise them to give no Encouragement to those who are sometimes in the Appearance of Persons of Quality, and perhaps, has the Assurance as they think to set aside all Suspicion of their Honour, to put on a *Star and Garter*, and place themselves in a *Front*, or *Side-Box* in the *Play-house*, only with a Design, if possible, to attract the Eyes of innocent Ladies ; and if he can but come so
near

near them, as to beg a *Pinch of Snuff* from one of them; or complement her with one out of his Gold-like *Snuff-box* (the Beauty of which is owing to Mr. *Pinchbeck*) he will, perhaps, have the *Good Manners* (or the *Assurance*, which you will call it) to offer his Service to conduct the Lady Home. And tho' she has Modesty enough to refuse him, he is sure, if he has no other Intrigue which is likely to conduce more to his Advantage, to keep within Sight of her, and see her into her House, tho' at a Distance. And, Fifty to one, if by one Means or other, he finds not a Way to pinch her Belly; and either through his own Instigation, or some of his Fellow-Death and Destruction-hunters, does not take an Opportunity of carrying her off, marrying her, or which I had almost said, is worse, robbing her of her Jewels; and which is the greatest of all, her *Chastity*.

The

The same Care ought likewise to be taken even at Court ; for these *Sharps* have Friends in every Place of publick resort.

And if all this Care is to be taken here, there ought a great deal more to be taken at the *Masquerades*. And indeed, the only Advice I can give them, to prevent the Impositions of a Place where Faces are all so unlike their own, is never to frequent them. Humbly begging their Pardon, if they imagine I am persuading them to walk in an ungenteel Way: But this will appear no longer genteel, than it is grac'd with their Presence ; and when they please, they may by their absconding it, deprive those *Wolves* of this Opportunity of devouring the innocent *Lambs* ; those *Birds of Prey*, from the *harmless Doves*, the Touch of whose Garment will consume the Ladies softer Raiment, as the *Eagle's* Feathers does that of innocent Birds.

Give

Give me Leave, therefore, once more to exhort you, to beware of such Cattle, as I have just now observ'd ; and thou who art Just, be so just to thy self, as not to be imposed upon by *mere Scoundrels*, who go about in the Habits of *fine Gentlemen* ; and though they accost you in the most smooth and genteel Manner, gratifies thy Smell with Perfumes, thy Sight with a seeming good Face, as well as gay Apparel ; attracts thy Ears with a musical Voice, and seem as though they would worship you, by their wry Faces, and Grimaces, which they are never sparing of when in pursuit of their Prey ; as thou tenderest thy Welfare, give no Regard to him, but bid him depart from thee.

He has already given his Strength to Harlots, by which he must of Necessity be infected ; and if thou hast any thing to do with him in conjugal Affection, thy fine Body must
confe-

consequently be corrupted by his polluted one.

His Familiars are either *Bawds*, *Pimps*, or *Whores*; and if thou makest him Master of thy Fortune, they must be supported thereby, and thy fair self become the Ridicule of his *Strumpets* Discourse.

And which is worse still, perhaps thou art a Lady of the most refin'd Religion; whereas he has no more in him than a *Dray-Horse*, or a *wild Ass's Colt*. Such Contrarieties as these must certainly breed Discord to the last Degree, and such as I hope will never befall any of my fair and courteous Readers.

Now that young Ladies may be the better armed against such Assaults as I have been mentioning, they must make Choice of a prudent Conversation, for I would not be under-

understood, from what has been said, to debar them of any innocent Company.

God never intended the World should be a Wilderness; nor the chief Inhabitants thereof, as barbarous Beasts, to live alone lurking in their Dens. *Monks, Nuns, and Hermits*, who under pretence of Sanctity, sequester themselves from all Society, are so far from being more holy, or better Christians than others, that they rather seem to have put off Human Nature, and not to be so much as Men. Unclean, filthy Persons, almost always love to be in private, and very often chuse neither to see, nor be seen of others. Birds of Prey fly alway alone; and ravenous Brutes come not abroad, till others are retired. Our very Senses will tell us, that God would have us sociable; and our very natural Voice declares the same unto us: For, was every Man to immure himself in his own Cell, would not our

M Speech,

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Speech, and Hearing, and Sight be in a great Degree lost, as well as our Maker's End frustrated, in giving us those Organs and Instruments to qualify us for Conversation ?

The Graces of good Men would be in a great Measure useless, were they not to deal with some to whom they might distribute them.

The Law of Man condemneth Ingrossers of external Goods, and the Law of God condemneth Ingrossers of spiritual Good Things. They who study to monopolize all to themselves, undo others.

That the Wealthy may never want Objects of Charity, and Opportunities of laying out and improving those Talents which are committed to their Trust, our great and wise Creator has so contrived it, that the World shall never want poor Men.

And

And again, That those who are rich in Grace, may have fit Objects and Occasions of employing their Gifts, he has no less thought fit to supply the World with needy Christians.

'Tis a true Maxim, *That every good Thing is so much the better as it hath many Sharers.* Truth itself intimates as much, when he plainly declares, *'Tis not good for Man to be alone.*

Infinite Wisdom hath so dispensed his Gifts and Graces, that no Man is so sterile, but he hath something wherewith to profit others. Nor any Man so furnish'd, and fruitful, but he standeth in need of others Help.

If the *Head* cannot say to the *Foot*, I have no Need of thee; much less can the *Foot* say to the *Head*, I have no Need of thee.

The very greatest Monarch in the whole Universe, who seems to have the least Want, cannot subsist without the meanest Workmen, even them that grind at the Mill.

Company is both comfortable and profitable. The *Pelican* avoideth other Birds, and keepeth alone, but her Tone is always sorrowful.

Christians walk more merrily in the Way of God's Commandments, when they have many Fellow-Travelers. 'Tis a Favour to have a Partner, tho' even in Misery; and 'tis no small Ease and Satisfaction to have one to sympathize with us in our Sufferings.

The Way to prevent those Vessels from bursting to Pieces, fill'd with most piercing Sorrows, is to give them Vent, by opening ourselves to others.

Holy

Holy *David* seemeth to be very sensible of this ; and the Want of such Friends, extorted these Expressions from him ; *My Lovers and my Friends stand aloof from my Love ; and my Kinsmen stand afar off.*

Heman expresses himself to the same Purpose, and sighs, rather than sings to the same doleful Tune ; *Lover and Friend hast thou put far from me ; and mine Acquaintance into Darknes*, Psalm xxxviii. 11. and lxxxviii. 18.

In short, many are the Benefits and Advantages that arise from good Companions ; but then there is as much Evil and Disadvantage arising from bad ones.

Many a good Christian would be easily overthrown by the Storms of Temptations, were they single and solitary, who resist them with Courage, and come off with Victory, by

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being assisted with good Companions. But this Benefit doth not proceed from every Companion ; some are like *Coals*, which instead of *warming* us, do only *black* or *burn* us.

'Tis better to travel alone, than with a Thief. As bad Humours infect the Blood, so evil Men with their *Communication corrupt good Manners*.

Melancholy as it is, it is better to be alone, than with those *that lie in wait for our Blood*. And who in his Senses will knowingly go with them, that will lead him into By-paths to his Ruin?

God did not like that *Adam* should be alone, but intended him a Companion, yet it was such a one as *might be a Help-meet for him*. Beasts were not fit Companions for *Adam* ; nor those whom God calleth and counteth Beasts for Christians.

I care

I care not for living with him that hath more Skill in his Meat, than his Mind, was the Answer of *Cato* when desired of a voluptuous Wretch, that he might live with him.

Great Care ought to be taken in the Choice of our Companions; for they will either be great Helps, or great Hinderances, according as the Choice is Right or Wrong.

We cannot converse with any Thing, but it insensibly assimilates us to its own predominant Quality. *Waters* vary their *Taste* according to the *Veins* of the *Soil* through which they slide. *Beasts* alter their *Natures* according to the *Climate* in which they live; and *Men* are apt to be chang'd for the better or worse, according to the *Conditions* of them with whom they converse.

Our future *Good* or *Evil*, depends so much on the *Election* of our Companions, that it appears to be one of the weightiest Actions of our whole Lives.

St. *Chrysostom* observes : If Men, good and bad, be joined together in a special Band of Society, they either quickly part, or usually become alike. It was upon this Account, that the Mother of *Alexander*, the twenty-sixth Emperor of *Rome*, kept a Guard of Men continually about him, that vicious Persons might not come to him to corrupt him.

They who make a bad Choice, are in a double Danger of Sin and Suffering. First they are in Danger of being drawn to Sin. 'Tis ill, and unwholesome to breathe in an infectious Air. Looking-glasses that are transparent and clean, are quickly obscur'd, and made dim with the foul Breath that blows

blows upon them. They that dwell in *Æthiopia*, quickly change their Skins into a black Colour ; but no *Æthiopian* changes his Skin white, by living in another Climate. The River *Hypanis*, famous for the Sweetness of its Water, was poison'd by receiving the bitter Waters of the Fountain *Erampes*. It was with living among them whose Tongues were tip'd with such Language, that *Joseph* learn'd the Court Phrase; that is, to swear by the Life of Pharoah. It was by associating with uncircumcised *Achish*, that *David* was brought to feign himself frantick, and to dissemble, as if he could have fought against God's Favourites, and sheathed his Sword in the Bowels of his Friends. It was *Peter's* needlessly thrusting himself among the High-Priests Servants, that made him with a Curse, and an Oath to deny his Lord and Master.

Men come in Time to speak the wicked Language, and cursed Dialect
of

of the Country, and Company in which they dwell. *Make no Friendship with an angry Man, and with a furious Man thou shalt not go, saith the Wise Man.* And the Reason why he gives us this Caution, is, *lest we should learn his Ways, and get a Snare to our Souls.* 'Tis too common for the Love of Friends, to create a Love for their Faults; and sometimes by getting what we call a Friend, we get a Snare. The only Way to avoid the Contagion of Sin, is to avoid all needless Communication with Sinners. He who walks much in the Sun, is tann'd insensibly. Wicked Men are more likely to make us worse, than we to make them better. *Egypt* brought *Israel* to offer Sacrifice to their *false* Gods; but *Israel* could not bring *Egypt* to worship the *True* GOD. Lewd Men are continual Weights, pressing down others to Wickedness.

'Tis natural for Men to put on the Fashions, be they never so wicked, of
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the Country or Company wherein they abide. Who lives among the *Dutch*, that doth not learn to drink; or in *France*, and are not fantastick; or in *Spain*, and become not proud; or in *Venice*, that grow not lecherous? The Mind, like *Jacob's* Sheep, receives the Tincture and Colour of those Objects that are present to it. Sin is to the Soul as a Gangrene is to the Body, which no sooner seizes one Part, but it quickly spreads and infects the other Parts which are near it. *A little Leaven leaveneth the whole Lump*; and especially if it be the *Leaven of Error*, or *Scandal*. Sinners are Plague-sores, that convey the Contagion to all they converse with. A little *Wormwood* will bitter much *Honey*; and a small matter of *Gentian* will make a great deal of bitter Infusion. The unclean leprous Person, under the *Law*, tainted where-ever he touch'd; on which Account God would have him distinguish'd, by his bald Head, and his Habitation apart, that all Men should avoid

void him. God forbids *Israel* to make a Covenant with the *Canaanites*, and what was the Reason of it, but for fear of being corrupted by them ?

Great is the Prevalency of evil Patterns. Evil Precepts persuade, but evil Patterns in a manner compel Men to sin. 'Tis too common to sin for Company, and that bitter Cup is too much put about, and handed from one to another. Evil Company must at least abate the Good in those that frequent it, because the *Herb of Grace* cannot possibly thrive in such a cold Soil. How is it to be supposed that good Corn should ever grow to Perfection, which is compass'd about with Weeds ? What good will Cordials or Restoratives do to the Natural Body, whilst it aboundeth with ill Humours ? Ordinances and Duties can have no great Effect, as to our Spiritual Welfare, whilst we are distemper'd with such noxious Inmates, as the Conversation of lewd and profligate Sinners.

'Tis

'Tis difficult beyond Expression, to keep God's Commandments and evil Company at the same Time: Therefore, when *David* had resolv'd to confine himself to the Love of them, and to live in Obedience to them, he thoroughly resolves to shake off all wicked Companions: *Depart from me ye workers of Iniquity, for I will keep the Commandments of my God,* Psalm cxix. 115. As if he had said, Be it known unto you, O Sinners, that I have made a Covenant with the Almighty, and I like his Commandments so well, that I am resolved to give my self up to them, and to walk in Conformity to them in all Things; which I can never do, unless you depart; for you are like Strumpets, who will steal away the Love from the true Wife: I cannot do my Duty as I ought, whilst you abide in my Presence; therefore, *Depart from me ye workers of Iniquity, for I will keep the Commandments of my God.*

It

It would be endless to innumerate the ill Consequences that attend the Conversation of wicked Men ; and whoever frequents their Company, are in Danger of suffering with them, whether they follow their Vices or no. The Wheat hath many a Blow for being among the Chaff. The Gold would not be put into the Fire, was it not for the Dross with which it is mingled. God hates Sinners so much, that even his own People being among them, have suffered temporally with them.

Lot chose *Sodom* for a pleasant Habitation, but what did he get by it, when he was captivated with its Inhabitants, and afterwards forced to leave that Wealth, which drew him to love it, to the destroying Flames. *Josiah*, though remarkable for his Piety, was not spared, when he joined with the *Assyrians*, but his League with them cost him his Life. The very Heathens

thens had some Sense how unsafe it was to associate with the Vicious. A true Instance of this we have when *Bias* was in a Ship among a wicked Crew, and a Storm arising, they cry'd aloud for Mercy ; he bid them hold their Peace, and not let the Gods know they were there, lest the Ship should be sunk, and all perish for their sakes. They who would not shipwreck themselves, must decline the Company of wicked Men. The *Psalmist* durst not be so familiar as to eat of their Dainties, nor drink of their Cups, lest he should fare like them. Therefore the only Way not to suffer with Men of an ill Character, is to take heed not to sit with them. The Choice of Companions will, in a great Measure, discover any one's Condition. It's a *Spanish Proverb*, *Dime con quien andis y dezirte he quien eres* ; Tell me with whom thou goest, and I will tell thee what thou art. *Augustus Cæsar* found out the Temper of his two Daughters, by observing their Company at

a publick Shew, where much People were present ; at which his Daughter *Livia* discoursed with grave and prudent Senators ; and his Daughter *Julia* joined with loose and riotous Persons. The *Lacedemonians* enquir'd after the Dispositions of their Children sent abroad to School, and only demanded of their Masters, to what Play-fellows they were link'd ; whether those who were studious, or those who were wanton and vicious.

But to be brief, this World is an Inn, and all Men are in some Sense, Pilgrims and Strangers in it. Here we are assured we have no abiding Place, therefore the Company we enquire after, or delight to travel with, will plainly declare whether we are going towards Heaven or Hell. A wicked Man will not desire the Company of them who walk in a contrary Way ; nor a righteous Man delight in their Society, who go cross their Journey. They who walk together, are suppo-

supposed to have one Will, because they have one Way. If the Proverb be true, *That Birds of a Feather flock together*, this should be an Occasion for every one who values his Character, to make choice of good Company. *Magpies* have no Business among *Night-ingles*; *Wrens* among *Eagles*; nor *Geese* among *Swans*.

Society is very powerful and attractive, and subject to draw those of the same Kindred together, with as strong an Affection and Sympathy as the *Load-stone* gathers up the *Needle*. And to say nothing of the Influence it has upon those that Traffick abroad, doth it not daily appear among the Merchants, &c. upon the *Royal Exchange*? The *English*, *Scotch*, *Irish*, *Dutch*, and all flocking together in their several Walks; sometimes conferring with one another, about buying and selling their Goods; and sometimes spreading false News, in order to raise their own Stocks. 'Tis equally the same among

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Law.

Lawyers every Term at Westminster-Hall, who get their Living by it. And it may justly be said to couch a Reflection upon our Divisions, Factions, and Parties. Some People go to Church, some to the Conventicle, and others are above going to either ; as if there were no God at all to be worshipped : And so Birds of a Feather still flock together, as long as they have Wings to fly.

From what has been said, it plainly appears, Men may be justly supposed to be such as they themselves chuse to converse with : And from whence Persons of all Ranks and Degrees may learn to pay a due Respect to their Superiors, as well as keep their Inferiors at a distance. How scandalous would it be for Lords to mix themselves with their Servants ; or Ladies to be familiar with their Pages ? And neither is it tolerable that such mean Fellows should either insult their Masters, or abuse their Mistresses. 'Tis
very

very indiscreet in a young Lady, to make her Chamber-maid so much her Favourite, as to become *Hail Fellow, well met*. In short, 'tis a Scandal for Persons of Quality to keep Company with Scoundrels on any Account, except in Cases of Necessity; because it often breeds ill Blood in Families. Whores and Rogues will meet together still, notwithstanding all that the *Societies for Reformation of Manners* can do to prevent them. And to say nothing of the Gossips who backbite their *Neighbours*, there's a Society of *Sharpers*, a Society of *Newgate-Birds*, a Society of *Anythingarians*, a Society of *Occasional Conformists*, and a Society of *Dog-stealers*. What is more common than to meet with a Knot of Knaves got together at *Nine-pins* in Publick, or at *All-Fours* in Private? A Pack of Rakes at a Tavern, or a Pack of Gamesters at the *Groom-Porter's*, who, like Birds of Prey, attend the Carcases of the Cullies, and all sympathize, and amicably agree in

the Decoy ? One Fop admires another ; one *Fool* loves the Company of another ; and one Blockhead is pleased with the Assurance, Conceit, and Affectation of another. Some Men chuse to live in Wedlock ; some chuse to live upon the Common ; some delight to keep Mistresses, and others keep Men : Some Women get their Bread by obliging of Men ; and which is worse still, some Men live by obliging one another.





C H A P. VII.

Of her E D U C A T I O N.

N this it is that the Happiness and Misery of most in a great Measure depend. By *Education*, I do not mean that which they ought to have instill'd into them from their Infancy ; our Church has already furnish'd us with Rules sufficient for that Purpose ; or if it has not, I shall leave it to the Divines to judge in that Case, as being most fit to make up the Deficiency, if there is any. But my present Business is to shew, as far as lies in my Power, what young Ladies

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are to be employ'd in, to render them least obnoxious to *Temptation*, and most conformable to, or most becoming the End of their Creation ; most conducive to their Being, and Well-being in this World, and most likely to entitle them to Happiness in the World to come.

Let us look into the 31st Chapter of *Proverbs*, and 2d Verse, and observe the Expressions of King *Solomon's* Mother, concerning her Son's Education :

What my Son ? and what the Son of my Womb, and what the Son of my Vows ? &c.

' This virtuous Queen speaks the most natural Sentiments of her Soul, with no small Eagerness, and Vehemence of Passion, and Affection for her Son ; with the most pressing Earnestness of Concern for his Prosperity, and Welfare for the Time to come.

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come. Hear your Mother, my Love and Delight, and give Ear unto her with the most diligent Attention. What, my dear Child, my only Son, and the sole Heir to your Father's Glory, as well as Estate ! The Child that I carefully bare of my own Body ! The Child of my Vows, Prayers and Desires, whom I begg'd of God to give me as the greatest Blessing from Heaven ! I know not how to express the Care and Tendernefs I have for your sacred Person, as well as good Education. And, O that I had Words sufficient to instruct your tender Mind in all Manner of Virtues, that so you might be made happy according to the full Extent of my Wishes !

And indeed, this Exhortation should be used by all Parents to their Children. What greater Comfort can any Parent ask, than to imitate the Virtues of their Fathers or Mothers; and, as they grow up, to learn true Wisdom and Religion, by their glorious Examples.

As if this Queen had said, I was confined some Months in carrying you in my Womb, and underwent no small Pain in bringing you into this World: I have suffer'd natural Hardships of Body, as well as political Pains of Mind, for your safe delivery: Which consider'd, what Request can you deny, Great Sir! born to Empire and Dominion? For whom I sent so many Petitions to Heaven, before ever you saw the Face of the Earth; and for whom I will not cease to continue my Devotion, that you may live to be a Man; a wise and gracious King, accomplish'd with the most Princely Endowments, and Divine Excellencies; so that at last you may be crown'd with universal Renown, the greatest Applause, and most everlasting Acclamations of Joy, when you come to take Possession of your legal and royal Sceptre, and your paternal Kingdoms. Hearken to my Advice then, which will the better qualify you to ascend
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the Throne of your Ancestors, with the least popular Opposition, or Reflection.

These, or such passionate Expressions of Love, are supposed by some Writers to, flow from the Mouth of Queen *Bathsheba*, with an Intent to reclaim her Son *Solomon*, when she perceiv'd in him some vicious Inclination, by which he stagger'd his Manhood, by taking ill Courses, and delighting in the Conversation of lewd and dissolute Women. But it is more probable she began this in his Infancy; and that she did not fail giving it him, during his innocent and untainted Years; before he could possibly be corrupted by either filthy Thoughts, wicked Words, or worse Actions. And out of Tendernefs and Concern for his well-doing and living virtuously in the World, she lays before him in his Minority, three or four of the most momentous Precepts of Human Life, as well as the most proper

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proper for a Prince ; hoping he might continue to practise them no less faithfully in his Majority, as never to forget his Duty either to God or Man afterwards.

And most excellent and wise was this her Expostulation. Here is the most remarkable Passion of a a loving Mother, wrought up to the highest Pitch of Pathology, as well as the most feeling Eloquence. And this is no less a tender and pressing Repetition of a natural Duty incumbent upon Mothers, in all Ranks and Degrees, from the highest to the lowest, and no less plausibly inculcated in behalf of their Children, to give them good Education ; and to season their younger Years with everlasting Principles of moral Honesty and Virtue, as well as Religion. And indeed, a pious and instructive Mother, is a compleat Volume of Virtue and Goodness to her observant Children ; and they need no plainer *Book* to learn 'em perfectly their
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Lessons to the utmost Degree of Duty,
as well as Devoutness and Obedience.

From hence appears the Necessity of preparing for the early Education of Children; and that it is never *too soon* for them to learn *good*. *Instruction* is as necessary as *Nutrition*, or their *daily Food*; the one to support Life, the other to adorn it, or make it easy and happy. No less Care should be taken in bringing them up, than is taken in bringing them forth. Nature of itself is blind and dull, or at the best but dim-sighted, and therefore must needs be polished by Art to enlighten it. It is like a barren Field that wants cultivating, which never grows better without Tillage. 'Tis this that prevents the growing of Tares, as well as Briars, Thorns, Thistles, or any other Weeds, or noxious Plants. The best Natural Parts are of themselves imperfect without Learning. 'Tis good Discipline, and acquired Knowledge, that must bring us to
any

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any great Perfection. There are no surer Foundations of Virtue and Honour, or of our future Happiness, than may be laid in our Cradles, and raised up in the Arms of our Nurses. *Plutarch* observes, the Beginning, Middle, and End of a happy Life consisteth in good Education. It keeps Youth from Disobedience, preserves them from Corruptions, and prevents their contracting ill Habits.

But, to be more Particular in relation to the young Ladies ; who having made Choice of some prudent Conversation, the next Thing they are to pursue, in order to their Preservation, is some innocent Employ, of which there are many. And as I am first to observe those in a superior Rank, I would willingly adapt to them what is most becoming them, as well as ingenious and worth their Time. The first of which is to be given to the Offices of Piety, which in this Place I shall barely mention ; in
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the Intervals of which there are divers others, by which they may not un-
usefully fill up the Vacancy of their
Time. Now, among many others,
I would recommend *Needle-work*,
Writing, *Languages*, *Musick*, and mode-
rate *Dancing*; but more particularly the
Art of Oeconomy, and *Household Ma-
nagery*; as being a Business most pro-
per for their Sex; and though they
are never so wealthy and great, the
Knowledge of it will be of excellent
Use to them; and the Theory of it
in their Father's House, will be of
singular Service when they come to
their own.

There are many more Parts of *Know-
ledge*, useful for Civil as well as Di-
vine Life, the Improvement of which
is a rational Employment. I shall
not particularize any of them, but
leave it to every one's Choice to em-
ploy themselves in which are most a-
greeable to their Genius, or conducive
to their Inclinations.

But

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But there are some Mothers who would willingly be thought careful and indulgent, and yet very rarely send their Children to *School*, except that of *Dancing*; and such as *Writing*, *Reading*, *Accounts*, *Needle-work*, and other commendable Employments, as well as the Rudiments of Religion, or Instructions of the Fundamentals of Christianity, are quite laid aside by them: These are by no Means to be imitated. And tho' *Dancing*, of itself, be a very commendable, genteel Qualification, for either young Ladies, or Gentlemen; and, I think, I may venture to say, perfectly innocent, yet it may, like many other innocent Things, be made sinful. And I hope molt of both young and old Ladies in this Age, have too great a Value for the Education of their Heads, than to spend all their Time in the Instruction of their Heels. Nothing I think is more genteel, than to see a fine Lady, and a Gentleman dance together; nor any Thing more becoming,

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ming, than to *keep Time* with a *musical Instrument*. St. *John the Baptist* lost his Head, I know, at a *Dancing-Bout*; and I am persuaded, he would not have sav'd it, if there had never been any *Dancing* in the World. I suppose this was not without *Musick* neither; and if that be still commendable, why is *Dancing* to be condemn'd on that Account? *David* bids us, *Praise God in the Dance*; by which we are not to understand it as a Christian Duty, but rather an innocent Recreation, the moderate Performance of which, as other innocent ones, are in some Measure, Praise-worthy.

I could say a great deal more in either the Praise, or Dispraise of *Dancing*, but, as I suppose this *Treatise* may come into the Hands of Ladies, and others of different Opinions, lest I should offend any of my Readers, and especially in so trifling an Article as *Dancing*, I shall leave it to every one's Choice, whether they will dance
or

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or no ; only begging, they that use it, may not abuse it, by spending too much Time, either in learning it, or pursuing it, when learn'd.

But I am inform'd of another Sort of Mothers, and I am very sorry for the Ladies sakes to hear it, that actually infuse ill Principles into their Children ; and which concerns me more, still it is more particularly levell'd against the Females ; and that instead of Virtues, they bring them up to nothing but some barren or base Observations of the *Tea-Table* ; so that by their bad Examples, there they are often gossiping, back-biting, and disturbing the Peace of their Neighbourhood, over that unhealthful Liquor (as my Author calls it) where all the false Stories of the Town comes to be scandalously recounted with Ridicule, Banter, and Barbarity, while they are immoderately drinking their hot or cold *Tea*, to the great Detriment and Defamation of absent Persons, as well as the Prejudice
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both of the Publick, and their own private Welfare : And that all such Gossips are esteem'd either the greatest Inventors of Slander, or the veriest Rehearsers of Lies. And, in the mean Time, the Children have no better Lesson but only to take Care of the *Silver Kettle*, the *Golden Pot*, and the *China Dishes*, as they would of their Lives; for fear of breaking them, and souring their immoral Conversation the next Merry-meeting at Breakfast.

But I hope better Things from all my courteous Readers, and that common Fame may prove a common Liar. But to be a little Particular upon the *Tea-Table*.

The *Tea-Table*, simply consider'd, is altogether harmless, and the right Managing it is a becoming Qualification for a young Lady ; and as the Theory of other Domestick Virtues are enough for her tender Years, it is requisite she should be skill'd in the

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Practice of this. Care and Diligence are every one's Duty, and can there be any thing more worthy a young Lady's Care, and good Œconomy, than a Silver Tea-kettle, or a Gold Pot? Is any one's Hands more fit to handle *China* Dishes, than the soft ones of a fair Lady? Could any Liquor be more becoming her Innocency, than that innocent one of *Tea*? Can any Banquet be more becoming her Sweetness, than that *Tea* sweetned with fine Loaf-Sugar? Can any thing be less prejudicial to a Family, than the moderate Use of it? And it is so far from detrimmenting the Publick, that it redounds to their Advantage. Doth not many a one get an honest Living, by buying and selling it? And, as I before observed, many a Tradesman gets by his Wife's frugal Managing it, and many more are employ'd to make and sell the Ingredients, or Utensils belonging to it. And, to name no more, does not the Mariners get immense Sums by it? And it is
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of no small Advantage to some Merchants.

But then, say some, there is a great deal of Gossiping over the *Tea-Table*; and, which is worse, false Stories, and Railing against their Neighbours. And all I can say for that, is to desire them to leave them off; or at least refrain the Use of them at that Place which I would have preserv'd for the virtuous and fine Ladies, who can find Discourse more agreeable to it. And if they will not be admonished, but persist in their Irregularities in the Abuse of it, I will do what lies in my Power, for others who are deserving of it, to have all those who are not so, excluded from it.

But to be more serious: If any Place of Resort must be deemed ill, because wicked People frequent them, and to talk of Things not only indecent, and contrary to their Intent, but also unbecoming Christians

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in any Place, we may, at this Rate, rail against the Structure of *St. Paul's Church*, because there are many Assignations made, which I am afraid are not always the best. I know there's a Difference between a Place dedicated to Divine Service, and one that is simply of itself, neither *Good* nor *Evil*: But the Argument will hold equally good for them both, only taking the one in a Spiritual Sense, and the other in a Moral. But admit *Tea-drinking* were laid aside, and there were no more resort to the *Tea-Table*, yet *Tatlers* would be *Tatlers* still; and they would no less inveigh against their Neighbours over any other Liquor: But 'tis very probable they might get a Habit of drinking something that might occasion them to rail more.

But I must beg Leave to be more serious still upon the Education of the young Ladies: For, according to the wise Sentiments of the Philosophers of old, as well as our modern Divines,

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vines, it is the chief Foundation for their future Happiness : And it is the greatest Duty of Christian Parents, next to their own everlasting Salvation. Children ought to be trained up to Learning, Religion, and Morality : For as they are brought up, so will they end their Days, according to the Holy Scriptures, either miserably Vicious, or happily Virtuous, in the End of their Lives. As the Plant is impregnated at first, so will the Tree prove afterwards, and accordingly produce the same Fruit. Therefore Instruction will be absolutely necessary for the Melioration of Nature, as well as rectifying their Manners.

1st, By shewing them how to honour, worship, and glorify God, who suffers no Evil to go unpunish'd, thro' his special Grace and Favour, which must always be implored either for their Assistance in the one, or Preservation as to the other, in all their Undertakings and Performances.

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2dly, By teaching them how to transport their Love of Temporal Things, as Honour, Beauty, Riches, Pleasure, and the like, to that of eternal Satisfaction, with Contempt, in Comparison of Wisdom, Knowledge, and Virtue ; which can only entitle them to true Tranquility in their Life-time, and permanent Glory after.

3dly, By letting them know, thro' other Men's Misfortunes, how to shun the Dangers of Vice and Disobedience, in Pride, Lust, Idleness, or keeping ill Company, at the Peril of their own Souls and Bodies ; that they may imprint upon their pliant Hearts, a becoming Modesty, and Humiliation of Spirit ; which is the only Preservative against such juvenile Contagions, or Corruptions of Virtue.

4thly, By infusing into their Virgin-Minds, the most pure Precepts of Pru-

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Prudence and Piety; how to avoid Luxury or Prophaneness in Discourse, uncivil Choler, unmannerly Passion, or Impatience in Conversation, whereby their Behaviour may be deemed not only dishonest and disagreeable, but also disingenuous and dishonourable.

5^{thly}, By setting before their Eyes, the good and bad Examples of Virtue and Vice, in reading true Histories; that they may learn to follow the former, and forsake the latter, for their own Welfare, Prosperity, and Preservation; according to the Rules of *good Breeding*, and *genteel Behaviour*; and, in all likelihood, worthy the Imitation of their Youth.

And lastly, By informing their Understandings, in giving them the best Lessons of Industry, Discretion, and Frugality: How their Bodies were naturally formed for Labour, as well as framed for *Pleasure*, that they may thereby

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undertake some profitable Employment of getting their Bread by their honest Endeavours, and make their Lives happy to Posterity. Admonition is no less necessary for their better Instruction. Youth is active, vehement and vigorous, but very apt to stumble on the Threshold of Virtue, for want of good Advice. They are giddy-brain'd and forgetful, and must be often told of their Duty. To make them tread their Paths aright, according to their glorious Ancestors, their Steps must be inculcated in their Minds. Promises are no less proper Motives for their Applications to Learning : They are the most powerful and persuasive Argument to *Goodness*. Nothing draws Youth more to the Study of Glory than Commendation. The Holy Scripture abounds with Encouragements of this Nature. God himself promises Eternal Life and Happiness, for the Reward of their Perseverance in Justice, Uprightness, and
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Integrity. *Horace* presses a young Man to go on with Joy, whether he is led by the Vein of Virtue, promising he shall reap the Advantage of his industrious Deserts. *Plautus* stipulates the same extraordinary Recompence of his Labour and Lucubrations. Nothing is more necessary than Praises and Threatnings, if discreetly made use of, for the Education of Children, either as a Terror to *Evil*, or a Titillation to *good Works*. Children expects to be commended when they do well, as an Incouragement of doing and deserving to do better. *Ovid* observes, that Glory gives Vigour to the Mind ; and the love of Praise makes the Heart resolutely ready to undertake Wonders. *Quintilian* advises, that industrious Youth may be exceedingly praised for their laudable Improvements, and the Slothful ignominiously dispraised for their sordid Negligences, or Obstinacy. And if all this will not do to make them mend their Lives, nor induce them

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them to put in Practice the good Admonitions that are given them, then good Discipline, discreet Correction, or severe Chastisement, must be exercised to reform their disingenuous Childhood. By all which it appears, that the chief End of their Studies must be strictly regulated by their Superior's Directions.

Aristotle does not only recommend in general, but particularly prescribes, that all Children of the most ordinary Capacity should diligently learn *Grammar, Bodily Exercise, Musick and Painting*; because, without *Grammatical Knowledge*, he affirms, no Business can be well done, which depends upon *Speaking, Reading, and Writing* exactly, fit for common Dealing, and modern Commerce.

There are some manly Studies, only fit for Males; but why ingenious Females should be abridg'd of any Sort of Learning, Languages, or Philosophy,

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phy, I cannot see any great Reason can be alledged for it, save only an ill Custom. Have not they the same rational Souls, as good natural Parts, and as quick Understandings as most of Men? Certainly if anything could, this would make them better Women, and more able to maintain their Religion, which our *masculine Atheists* say, is owing to their Impotence; and that it is only an Imposition upon their easy and credulous Tempers, on which Account they are pleased to allow them the Inclosure of it; wherein they sufficiently shew their Contempt of Piety; and at the same Time give a greater Honour to their Sex, than they intend, by confessing it more capable of Assimilation to the Supreme Goodness, and of the renewal of God's Image; for to that all Piety is design'd,

I say, *Learning*, join'd to those two sensible Passions of *Fear* and *Love*, of which the Female Sex are so eminent for their Pungency, would enable
them

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them to vindicate the Practice of their Religion, beyond the Cavils of all the daring Atheists, and convince all Fools of their Error, *who say in their Heart, there is no God.*

I could name several of the antient Philosophers, who not only commends this Practice, but taught it to their Female Children themselves : But I fear I have dwelt too long upon this Subject already, so I shall say a Word or two in relation to *Musick*, and so conclude this Head. *Musick* will highly conduce to their Satisfaction, as well as serve to solace, or recreate their Minds after the Fatigue of either their Heads or Bodies, with its innocent Mirth, and reviving Harmony. *Musick* is by some called, *the Voice of Love*. It is what the Learned and pious Bishop *Beveridge* preferr'd before all other Recreation ; and concludes, That there must be something extraordinary in it, by holy *David's* making Use of it, to drive the evil Spirit from *Saul*, and
bring

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bring the good one upon himself. And when this holy King seems to be in the utmost Transports of Praises, he recommends to us all Manner of *Musick*.

I might say a great deal more in the Recommendation of *Musick*, but I consider they who like it, will need nothing to persuade them to it; and they who like it not, may, if they please, let it alone: For since it cannot be call'd a Duty incumbent upon Christians, I shall not pretend to constrain any one to the frequent Use of it.



CHAP.



C H A P. VIII.

Of her RELIGION.



SOME derive *Religion* from *Relegando* to remove or sever from one. Some from *Relegendo* to read again, or gather together again. Some from *Religando* to tie hard or to bind fast. And others from *Relinquendo*, to leave, or to forsake. All which are pertinent enough to *Religion* ; but not to trouble my Reader with any farther Explanation of these Words, which would be very little to my present Purpose. I shall rather take it in the Sense the Learned Bishop *Beveridge* takes

takes it in ; that is, to worship the true God in a true Manner. ' There
 ' is a certain Thing, called Religion,
 ' going up and down the World, as
 ' one observes, which how dressed so-
 ' ever it be, loseth not its Being. He
 ' who is an Infinite Good, as well
 ' as an Infinite God ; who is Infi-
 ' nite in Attributes, as well as Infi-
 ' nite in Essence ; and who hath
 ' Bowels of Mercy, as well as Beams
 ' of Glory, hath not left it without
 ' a Witness more or less, sooner or
 ' later, living or dying. The Reason,
 ' saith Basil, why Julian, and all other
 ' Apostates slight it, is, because they
 ' do not understand it.' And I think
 I may venture to say, the Reason why
 they do not understand it, is, for want
 of practising it. Most of the Learned,
 if not all, have found, that the Notion
 of God and Religion, is the *first* en-
 graven in, and the *last* defaced out of
 the Minds of Men. The Sacred
 Scripture proves its own Divinity.
 ' The Christian Religion, as Justinian, and
 ' the

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‘ the *Civilians* truly say, is the Ge-
 ‘ neral and Universal Law of Na-
 ‘ tions. And the most barbarous
 ‘ People in the World, have often
 ‘ made Laws to put such to Death,
 ‘ as denied all Religion.’ But where
 the most refined one should be most
 predominant, there are no such Laws ;
 so that the Enemies of it have Liberty
 not only to deny it, but barefacedly
 to ridicule it with the Satyr of the
 most diabolical and blasphemous Pen.
 And indeed, those who pretend to be
 Professors of it, seem to be content
 with the bare Profession, leaving the
 Practice of it to those who are least
 able to defend it ; such as poor, illi-
 terate Men, or weak Women ; as tho’
 it were below, or unbecoming their
 Parts and Learning ; or as if they were
 too witty to suffer themselves to learn
 the Fear of God, which is the truest
 Wisdom, and to depart from Iniquity,
 which is their greatest Understanding.

Athe-

Atheism is a Sin the Devil himself is not guilty of; and Time will come when all must confess the Being of a God; and those who deny him under the Enjoyment of his Blessings, must be forced to own him when they go hence; for into the Place where they are going, there is not one *Atheist*. Whoever heard of an *Atheist* in *Hell*? Or whoever read of a *Devil*, that doth not *fear and tremble*? Alas! his Faith is but a very slavish one, but better it is than none at all; and tho' I can scarce call a servile Faith a saving one, yet 'tis very possible it may lead us to it. A Servant who has no Love for his Master, may, thro' Fear, do his Master's Business, on which Account his Master may shew him some Marks of Respect; which the Servant no sooner perceives, but he is constrained to Love, and so willingly obeys his Commands, as much out of pure Love, as he did before out of a slavish Fear: And if this holds good in a

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Moral Sense, I see no Reason why it should not as well be so in a Divine one.

To treat of all the Branches of *Religion* is not at all agreeable to my present Undertaking, because I have already treated upon some ; neither would it be necessary, since there are so many Treatises extant on the same Subject : Yet I shall, the more closely to adapt it to my Female Readers, observe the Property Women have to it, not only as it is their Advantage, but because they have somewhat more of Pre-disposition towards it in their native Tempers. God's Laws, which are the Rule of Piety, have this common with Men's, that they are enforced upon us both by the Proposals of Punishments and Rewards, by which Means two of our most sensible Passions are engag'd, *Fear* and *Love* ; of both which, as I before observed, the *Females* are eminent for their Pungency, and consequently better prepar'd for the

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the Impressions of Religion. And notwithstanding all the atheistical Ban-
 ters, they have so little Reason to be
 asham'd of them, as the Author of
 the *Ladies Calling* observes, ' That
 ' they ought rather to glory in them,
 ' and most gratefully to celebrate the
 ' Goodness of God, who as he *brings*
 ' *Light out of Darkeness*, so converts
 ' their natural Infirmities into a Means
 ' of spiritual Strength, makes the Im-
 ' potency of their Nature subservient
 ' to the Operation of Grace, and by
 ' consecrating their very Passions makes
 ' even those *Gibeonites* serviceable to
 ' the Tabernacle : But then they are
 ' to remember, the greater is their Ob-
 ' ligation to comply with this Design
 ' of God's, to let their Passions run
 ' in the Channels he has cut for them;
 ' so to confine their *Fear* and *Love* to
 ' spiritual Object, that they may make
 ' no inordinate Eruptions to any thing
 ' else.

The Fear of the Lord is the Beginning of Wisdom, and the great Foundation of all those abovemention'd Virtues in this Essay ; Virtues which are not at all in those who have no devout Sense of their Maker, or else such as are very imperfect, varying as their several Passions over-rule their Minds, sway their Spirits, gratify their Fancies, or govern their Inclinations. But a religious Lady delights wholly in the Divine Law, and sincerely professes this religious Fear to such a Pitch, that she values herself for nothing so much as her Devotion in the Beauty of Holiness, of which she herself is the liveliest Ornament ; insomuch that her Virtues recommend Religion to others, and Religion itself is honour'd by her excellent Virtues.

Her pious Example makes others Profelytes ; and they cannot but praise her for her Conversation. This *Fear* is not only *the Beginning of all Wisdom*,

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dom, but likewise the grand *Foundation of all Religion*, as well as the *Consummation of Faith, Hope, and Charity*, in full Perfection.

Away then, with all dubious *Deists*, or *atheistical Eternalizers of Matter*, which was made out of nothing. It is a flat Contradiction in Terms, that any thing should make itself; who then can be so foolish, as to deny the Being of a God? Woman may very justly be said to serve her Maker much better than Man, as hath been proved almost in every Page of this Book; and not only by that, but also by the Holy Scripture itself: Nay, which is more still, those who take all imaginable Pains to cavil against her, acknowledge her to have a great deal more Religion in her than Man. These are the Words of him who publish'd a Book called, *The Art of knowing Women*: And indeed, if I am any Judge in the Case, he seems to know very little more of them than what

he has just now mentioned. It would not at all be material, in this Place, fully to Answer this monstrous Piece of Railery ; but to let the Fair Sex see how they are trampled upon by those who ought to adore them, and withal that they may not be cast down by the Calumnies and Banterers of ill-natur'd, ill-principled Men, who, perhaps, may be called *Wits*, by those of as uncharitable Dispositions as themselves ; I say, to let the Ladies see how they are imposed upon in this most ridiculous *Treatise*, as well as to shew them the Author's Weakness, I shall give a short Narrative how he proceeds, and this briefly as I can.

He pretends to represent their Virtues and Vices under twenty Heads, which would not be proper to particularize in this Place. In the Conclusion of his Title-Page, he calls his *Book*, *A Satyrical Collection* ; and a very proper Name indeed. In his Chapter
of

of the *Idea's of Woman*, he tells us, *She is an Evil which is become absolutely necessary to him.* Thus he charges the Almighty with making an *Evil*, when he himself saw that all the Creation was *good*. Next, to shew his own Weakness, he acknowledges himself *a Slave to her* : To prove which, after some *French Words* put into Verse, because he has no more to say to the Purpose, he goes into *Spain* for a Saying, which none but himself would go over the *Door-threshold* for. The Words in *English* are as follows :

*Man is Fire, Woman Tow,
Satan still at Hand to blow.*

He concludes his first Chapter with another Story from *Spain*, which gives us an Account of another *Spaniard's* beating his Wife with a *Rope's-End* ; and this is what he calls, *giving a Woman Rope enough.*

Next he makes use of several fictitious Names, that he may not want Objects to level his own Vices upon. Then he lays *Falshood* upon one, *Hatred* upon another; *Envy* and *Malice* on another; *Covetousness* on another; *Breach of Secrecy* on another: And so he goes on, till it plainly appears he is guilty of all those Crimes he charges them with. He has already acknowledg'd *Impiety* not to be a Female Vice, and now he tells you, *They go to Church only to skew themselves, their fine Cloaths, or for some other End than to do their Duty.* In treating upon several Vices, he, to make the Ignorant believe him, pretends in every Conclusion he could give many convincing *Proofs* of the *Woman's being most guilty of those Crimes* which his own Words prove to be the very Sins which reign in his own Breast. Nay, sometimes he tells you, *he will give Instances by Thousands*; but the only one he gives us all this while is when he treats upon *Secrecy*; and that

that is how *Sampson* was betrayed by his Mistress *Dalilah*; he tells us he is contented with this one, and so he thinks all his Readers must be so too. These and such like, are what our Author calls *The Art of knowing Women*.

But notwithstanding all this Gentleman's Pretensions to *The Art of this Knowledge*, I think it would be better for him to learn to know himself. 'Tis a true and a principal Vocation for every Man to employ his Thoughts upon himself, the most excellent and divine Counsel, the best and most profitable Lesson of all others, is to study and learn to know our selves. This is the Highway to whatsoever is good, this will prove the Fountain and Foundation of all Wisdom. It is as necessary for Man to learn to know himself, as it is natural unto him to think Nature has enjoin'd this Work unto all, and to meditate and entertain our Thoughts there-

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therein is a Thing most highly commendable, and above all Things else to be pursued. Every Thing in the World exhorts us to the Knowledge of our selves. God eternal, and without Intermission, beholdeth, considereth, and knoweth himself. The World hath all the Lights thereof contracted and united within it self, and the Eye open to see and behold itself. What Folly and Madness is it therefore for Man to be careless about this Knowledge of himself, when he pretends to contain the whole Universe; to know all Things, to controul, and to judge? Doth he not while he thus goeth about to make himself skilful and a Judge of Nature, prove himself the greatest Fool in the World; he becomes of all others the most beggarly, most vain and miserable, as well as the most proud and arrogant. Look therefore into thy self, spare no Pains to know thy self; let thy Spirit and Will which is elsewhere employ'd, be reduc'd to thy Self. Do not forget
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thy self, and be bewilder or even lose thy self, in pursuing thou knowest not what, least thou betray thy self; be not so solicitous in finding out the Faults of others, in raking the Sores and probing the Wounds of those who was never under thy Care; but gather thy Self to thy Self, shut up thy Self within thy Self, and search to know and understand thy Self.

By the Knowledge of thy Self thou shalt arrive sooner to the Knowledge of God, than by any other Means; both because thou shalt find in thy Self better Helps, and more remarkable Footsteps of the Divine Nature, than in whatsoever besides thou canst any way know; and because thou better understandest and knowest that which is in thy Self, than in another Thing. Know thy Self was the Sentence engraven in Letters of Gold, over the Porch of the Temple of *Apollo*, which signified that he that would have Access to that Divinity

or

or Entrance into that Temple, must first know himself, and cou'd not otherwise be admitted.

Without the Knowledge of himself no Man can lead a regular and pleasant Life, and much less can he become truly wise, that is, a Stranger to himself. We may if we please, learn good Instructions from our selves, and if we were not dull Scholars we might be well instructed in the Book of our own Consciences, and would we but call to mind, and consider the Excess of our Passions, and how far those Irregularities have carried, and still do carry us, we might easily be persuaded of the Deformity of them, without the Reason that *Aristotle* or *Plato* alledges against them, would we but remember how often we have miscarried in our Judgments and been deceived in our Memories, we should learn thereby to trust them no more ; should we but note how often we have held Opinions, and in
such

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such sort understood Things even as to engage our Credit, or the satisfying our selves and others therein, and that afterwards Time has convinced us of our Errors and Mistakes, this would learn us not to depend upon our own Knowledge, and to shake off those importunate Arrogancies and querulous Presumptions as are such Capital Enemies to Discipline and Truth.

No Man can possibly amend himself before he knows himself, it is the very first Step to recover Health, to acknowledge ones Self sick, what a Misfortune must it then be to think all Things go well with us, to conclude we are in Safety, to live in Content with our selves to such a Degree as to corroborate and redouble our Misery. *Nemo in se tentat descendere* :
 ‘ No Man endeavours to descend
 ‘ directly into himself, says the learned Dr. *Charon*, whereby he further
 ‘ adds, it cometh to pass that we
 ‘ fal

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‘ fall many times to the Ground and
 ‘ tumble Headlong into the same
 ‘ Fault, neither perceiving it nor
 ‘ knowing what Course to betake
 ‘ us : We make our selves Fools at
 ‘ our own Charges. Difficulties in
 ‘ in every Thing are not discern’d,
 ‘ but by those that know them, and
 ‘ some Degree of Understanding is
 ‘ necessary even in the marking of
 ‘ our own Ignorance, we must knock
 ‘ at the Door, to know whether it
 ‘ be shut ; for when Men see them-
 ‘ selves resolved and satisfied of a
 ‘ Thing, and think they sufficiently
 ‘ understand it, it is a Token they un-
 ‘ derstand nothing at all ; for if we
 ‘ knew our selves well, we would
 ‘ provide far better for our Selves and
 ‘ our Affairs, nay, we should be a-
 ‘ shamed of our Selves and our Estate,
 ‘ and frame our selves to be others
 ‘ than we are. He that knows not
 ‘ his own Infirmities, takes no Care
 ‘ to amend them ; he that is igno-
 ‘ rant of his own Wants, takes as lit-
 ‘ tle

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' the Care to provide for them ; he
 ' that feels not his own Evils and
 ' Miseries, adviseth not with himself
 ' for Helps, nor seeks for Remedy.

Socrates was accounted one of the
 wisest Men in the World, and why
 was it ? Not because his Knowledge
 was more compleat, or his Sufficiency
 greater than all others, but because the
 Knowledge of himself was better than
 others. Let us call to Mind that
 which Truth itself spake unto those
 which were full of Presumption, and
 by Way of Mockery said unto him,
Are we blind also ? If ye were blind,
 saith he, that is, *if ye thought yourselves*
blind, you should see ; but because you think
you see, therefore you are blind ; and so
consequently your Sins remaineth. Which
 Words, I think, import as much as if
 our Saviour had said, *They that are*
blind in their own Opinions, see much
better than you ; and notwithstanding
you pretend to see clearly, you are in
Truth and Reality no better than stark
blind.

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blind. What a miserable and calamitous Thing is it for a Man to make himself a Beast, by forgetting himself to be a Man? 'Tis not one valiant Act that makes a valiant Man, nor one just Thing a just Man. The Circumstances and Source of Occasions alter us very much, and sometimes a Man is provoked to do good by Vice itself.

Some affirm that the Sentence that Christ wrote with his Finger in the Dust of the Pavement of the Temple, was the same that he spake at that Time concerning the Woman taken in Adultery : *He that is innocent, let him throw the first Stone.* Others think it was this ; *Festucam in oculo cernis trabem in tuo non vides, Thou seest the Mote in thy Brother's Eye, but not the Beam in thine own.* Whether either of these *Commentators* be right in their Opinions, or no, it doth not at all belong to my present Undertaking; and since we may learn elsewhere in the Holy Scripture, that they were the
real

real Words of our Saviour, it ought to be a Check to us from prying into others Faults, and sometimes condemning them without any Occasion. *Thou Hypocrite, first cast the Beam out of thine own Eye, and then thou shalt see clearly to pull the Mote out of thy Brother's Eye.* Where we find Failings in others, we are not immediately to condemn nor despise them, but rather pity and pray for them ; and instead of accusing them falsely, we should look into our own Souls, and see if there is not Work enough to repair the Ruins that Sin has made there. We should never think ourselves better than others, but see that we walk circumspectly, lest we should become worse. They that stay at Home, ought not to judge those that go to Church ; nor do I see any Toleration why we should deem any one worse than he appears to be. We ought not to augment others Sins, to lessen our own ; nor to look into their Infirmities thro'

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the Mist of Envy, which consequently makes them bigger than they really are. 'Tis a great Misfortune in Sinners, that they behold their own Sins afar off; and we may reasonably suppose 'tis one Reason why the Almighty beholdeth them so. When an Action is doubtful, and admits of a *good* and *bad Construction*, the Wicked will always take them in the worst Sense; and whenever he meets with an ambiguous Text, he is sure to make a bad Comment upon it. When Christ conversed with *Zacheus*, tho' not for Communion with him in his Sins, but for the Conversion of his Soul, he was immediately cry'd up for a *Wine-bibber, a Glutton, and a Friend of Publicans and Sinners*. *St. John came neither eating nor drinking*, therefore they say, *he hath a Devil*. We find that our Saviour, and the great Apostle *St. John*, were equally censur'd by vain and wicked Men; and what then need we wonder at this bantering Hero's treating the religious Ladies in the same Man-

Manner, when, modestly speaking, his own Writings will put him on the same Footing with the *Scribes* and *Pharisees*, tho' not, perhaps, for making *long Prayers* ; for it doth not appear that he ever made any ; yet by *trusting in his own Righteousness*, and despising others : But I have no Business to rake in his Faults, but rather wish it were in my Power to admonish him, lest the very *Dogs, who licked the Sores of honest Lazarus*, should rise up in Judgment against him ; not only for his rubbing and fretting those of the godly Women, but for making Blemishes and Spots, where there doth not appear to be any in reality.

In short, I cannot conceive what Religion this Gentleman is of; for he seems to find fault with both the Church of *Rome*, the Church of *England*, and those that dissent from it ; insomuch that he spares neither Clergy nor Laiety ; but I am afraid he is like a great many other Men which are

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too full of themselves, and out of Self-conceit, refuse the Advice of others, and so bewray their own Pride and Folly. *Quintilian* speaks of some that might have been excellent Scholars, if they had not thought themselves so already ; and I wish it were less true in some who might prove good Christians, did they not think themselves good enough already.

The two grand Ends of Religion are the Honour of God, together with the Future Felicity of Man ; and of this Religion one may write with the greatest Confidence and Innocency. The Commonality ought to value it as *Silver*, the Nobility should prize it as the *Gold of Ophir* ; and that Majesty should esteem it above the *Topaz* of *Ethiopia*. *David* seems to be very apprehensive of this, when he expresses himself in the following Words : *One thing have I desired of the Lord, that will I seek after, that I may dwell in the House of the Lord, all the Days of my Life, to behold the Beauty of the Lord, and to en-*
quire

quire into his Temple, Psal. xxvii. 4. By which we may learn he prefers this one Thing among many Things; this one Thing before many Things; and this one Thing above all Things, which consider'd, what a great Shame is it that it should be so slighted as it seems to be by the Generality of Men? It was the Request of St. Paul, that *Women might learn of their Husbands*; but I am afraid many of us Men are in such a State of Ignorance, that we have more Occasion to learn of the Woman. What a Shame is it that we should not frequent the House of God more than we do? And what will become of us, *if we neglect such Means of Salvation*, as is offer'd daily unto us? Some will say, they have other Business to employ themselves in, and that their own Trades is enough to take up all their Thoughts: But though they may be allow'd to follow them *six Days*, can they not dedicate the *seventh* to the Service of their Lord? Let them consider, this is the

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Sabbath, the very Day the Lord has made for himself, and which he expects they should, in a peculiar Manner, set apart for his Service. Has he given us *six Days* for our own Occasions, and reserved but *one* to himself; how then dare we deprive him thereof? Or, how can we refuse to serve him therein? Every Day should be a resting from Sin, but more particularly this Day, on which he rose from the Dead, that died for our Sins; and therefore to continue in our Sin, is to use our utmost Endeavours to keep our risen Saviour in his Grave still. See what the Learned Dr. *Patrick* says on the like Occasion.

‘ *Christ* was not so much troubled
 ‘ to dye as he is to see us live in Sin.
 ‘ And therefore have a Care what
 ‘ thou dost, unless thou wilt be worse
 ‘ than a *Jew*, and wound him more
 ‘ than he did who lanced his Side,
 ‘ and be a greater and more danger-
 ‘ ous Enemy to him, than they that
 ‘ com

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‘ plotted his Death. And con-
 ‘ sider, if Sin be so displeasing to
 ‘ him, that he will rather suffer any
 ‘ Torment than it should live. How
 ‘ can’st thou think he will bear with
 ‘ thee, if thou neglect serving him in his
 ‘ own House?’ The Devil will tell
 us God requires no such Strictness
 from us, and our own Corruption
 will persuade us that this Course will
 dull our Spirits too much, and
 make our Lives uncomfortable ;
 but these are Delusions, which will
 certainly betray us into greater Mis-
 chiefs, for as there are Degrees of
 Pollution, so there are of Sanctifi-
 cation. ‘ Prayer, says the Author I
 ‘ mentioned before, makes a Chris-
 ‘ tian live Holy, and a holy Life
 ‘ makes us fit to Pray fervently. And
 ‘ both the one and the other are not
 ‘ only Parts of our Duty, which God
 ‘ commands, but Instruments and
 ‘ Helps to do our Duty.’ And in-
 deed all God’s commands have such
 an Affinity with each other, we can

scarce perform one Duty but it leads u into the Way of another. If Men would but go to Church every *Sunday* for one Month, and after that another, and to that go out the third, who knows, but in a little Time, there might be more of them, seen at the Sacrament than appears there now, the abstaining from which makes them, I am afraid, negligent in several other Duties, as the Negligencies of other Duties makes them abstain from the Table of the Lord; for I am persuaded, was a Man to do his Duty in other Respects, he need not be so backwards in coming to this holy Table; but least I should say too much upon this particular Branch of Duty, which is more properly the Business of a Divine, than a Man of my weak Understanding, I shall only offer two or three Sentences in the Exhortation in the Communion Service, appointed by our Church; and I shall only make choice of those which are most inviting, as being most suitable

able to my present Purpose, in this Exhortation for our Encouragement. The Benefit is great, if we with a true penitent Heart, and lively Faith, receive that holy Sacrament ; for then we spiritually eat the Flesh of Christ, and drink his Blood : We dwell in Christ, and Christ in us ; we are One with Christ, and Christ with us. A penitent Heart, and lively Faith, is all that is here required ; and whoever sticks at that, may as well almost abandon all Acts of Worship, whether in Publick, or Private.

But let us observe another inviting Sentence, which is this : Repent you truly for your Sins past ; have a lively and stedfast Faith in Christ our Saviour ; amend your Lives, and be in perfect Charity ; and so shall you be meet Partakers of those holy Mysteries.

But why should I pretend to draw Men to this Duty, when it is out of the Power of the most eminent Divines ?

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vines? Has not the Author of *The Whole Duty of Man*, plainly demonstrated, not only the Usefulness of the Duty of Communicating, but also given Instructions how to prepare ourselves for it? Has not the learned Dr. *Kettlewell*, in his *Help and Exhortation to worthy Communicants*, made it appear, that the Neglect of the Sacrament is a damning Sin. Have we not the Works of Dr. *Patrick* most strenuously pressing us to this great and important Duty? And not to mention the pious Bishop *Beveridge*, as well as many other learned Divines, does not our Saviour himself invite us to his holy Table? And tells us, *Except we eat his Flesh, and drink his Blood, we have no Life in us. If you love me, saith he, you will keep my Commandments.* And indeed, to what Purpose is it to call any one *Lord and Master*, and pay no Homage to him? If our Saviour is a King, where is his Honour? And if he is a Lord, where is his Fear? If
he

he is a Saviour, where are all his Friends for whom he died? Or what Idea's are in their Heads, that they forget the Lord that bought them with no less Price than his own Heart's Blood?

You are my Friends, says he, *if you do whatsoever I command you*. Consider this, O vain and unthinking Man! Weigh those with many other Threats and Promises, and think what will be the Event, if thou neglectest such an Opportunity of working out thy own Salvation. So manifestly evident was the Love of our blessed Saviour, in Woman, it seems to me out of all manner of Dispute; but I desire no one to believe it upon my Report.

Not to mention any more the Compassion they shewed before his Conviction and Execution, let us see how they behaved themselves with the
strong-

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strongest Argument, nay, even to a Demonstration, in relation to his Resurrection. And to put this Matter out of all dispute, let us look into the 20th Chapter of St. *John's Gospel*, and the first Verse. *The first Day of the Week cometh Mary Magdalene early, when it was yet dark, unto the Sepulchre, and seeth the Stone taken away from the Sepulchre.* You see here a true Emblem of Female Love. The Desire she has to shew it, makes her rise before break of Day, to go and wait at the *Sepulchre* with Tears in her Eyes. The two Angels asked her, *why she wept?* *She answer'd, Because they have taken away my Lord, and I know not where they have laid him.* Next our Saviour himself saith unto her, *Woman, why weepest thou?* She not knowing him, but supposing him to be the Gardener, only desired, that if he was carried thence, she might know where he was laid, that she might take him away. *Jesus saith unto her, Mary! She turned herself unto him, and saith, Rabboni; which*

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which is to say, Master. Jesus forbids her to touch him, and gives a Reason for it; but commands her to go to his Brethren, and let them know he was to ascend unto the Father. All which is to be seen from the 11th to the 19th Verse of the twentieth Chapter of St. *John's Gospel.*

Nothing could stop those Women from attending and searching for their Lord: They would see what was become of their Saviour, notwithstanding the Earthquake, which made the Keepers shake, and become as dead Men, *Mat. xxviii. 2. 34, 35.* And as Women were in those Days, so I think, or at least, so I hope they are now. Who do we find attend his Ordinances so frequently as the Women? May I not venture to say, there are at least five Women to a Man, every Lord's Day in the House of God; and does there want Demonstrations of five more at the holy Sacrament? Men, and especially Gentlemen,

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tlemen, will follow the Ladies any where but where they should. They will follow them to *Balls, Plays, and Masquerades*; but why they are so seldom at the Table of the Lord, I know not. I dare say they would see as fine Ladies there as at any of the other Places. *But fear not*, says the Angel to the *Virgin Mary, thou hast found Favour of the Lord. Fear not*, saith the Angel to Mary Magdalene, and the other Mary : *I know who you seek, Jesus that was crucified.* And what need any one fear, while she seeks the Lord of Life, when she knows he is risen ? It would be a great Encouragement to Piety, if there were more Practisers than there really are ; but for the Encouragement of those that follow our Saviour, he has sent them Angels over and again, to support their Weakness and Imbecility : And tho' those Miracles are now ceased, yet have we not his own Ministers, as well as his own Word, to assure us, that none can Harm us, if we were
 Follow-

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Followers of that which is good ; and that they that love the Lord, shall lack no Manner of Thing that is good ; and that he who gave his only begotten Son, will freely with him give us all Things.



CHAP.



C H A P. IX.

Of her M A R R I A G E.

AFTER the Almighty had created Man, he consider'd it was not fit for him to be alone, and therefore he thought good to make him a *Helpmeet*, or a Companion ; and this he did not only that they might increase and multiply, and propagate their Species, but also that they might be helpful to each other, and solace themselves with each other in their most solitary Retirements : From which we may learn, that Marriage had its Original from Divine Institution ; and not-

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notwithstanding the great Fall they had not long after, yet does not the Institution remain as sacred as ever? It cannot be denied but by them we are all original Sinners; neither does it seem improbable that we are also Sufferers; but all this disannuls not the holy Institution. It does not appear that the Curse was upon the Matrimony, but the Offenders, who brought it upon themselves thro' their own Disobedience. The Price of a virtuous Woman, we know *is above Rubies*; and if we will believe the Wisdom of Solomon, he tells us, *Whoso findeth a Wife, findeth a good Thing, and obtaineth Favour of the Lord*, Prov. xviii. 22. *Marriage is honourable in all, and the Bed undefiled*, Heb. viii. 4. The Apostle here declares, that it is honourable, and we need not doubt its being less happy. St. Paul tells us in another Place, *That he that marries does well*; but then he adds, *he that marrieth not, does better*. How any one can do better than well in this World,

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it is beyond my finite Comprehension; but whoso marrieth, must marry *for better or worse*; and as it is very possible they may do well, so 'tis very probable some who marry not, instead of doing better, do much worse. Not that I pretend to confute the great Apostle, when he says, *they that marry not do better*: For doubtless there are some, who for very good Reasons never marry, and do better by abstaining from it; but then there are others who do much worse. For, as he himself says, *it is better to marry than burn*; and I may add, better to marry than commit Adultery with our Neighbour's Wife; and better to marry than to go about and to delude poor innocent Girls, as too many young Gentlemen do.

These Truths, I think, are manifestly evident, and seem to be as plain as *Revelation* can make them, or finite *Reason* can comprehend. I shall not pretend to comment upon what the

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the great Apostle saith in relation to the Clergy on this Account; and however the Church of *Rome* and ours differ about it, I shall not trouble my Reader with it. Let it suffice, that we were brought forth to live in Human Society; ‘ And, as the learned Mr. *Dykes* observes, not alone, nor solitarily; not promiscuously, like brute Beasts, Male and Female, but far above their Perfection, in lawful Wedlock; which is the Seminary and Perfection of all other Societies in the Communion of Life between Man and Woman. God himself was the Author of Marriage, and his Glory ought to be the great End of it, for our own Good, Welfare, and Advantage. Thus he Peopled the World by his Wisdom and Power, and every Creature that hath a Mouth or Tongue, ought to praise his great Creator for it. Let every Thing that hath Breath, praise the Lord. We Rationals, above all others, are bound to praise him, for his in-

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‘ finite Goodness and Mercy ; and
 ‘ more especially for his instituting
 ‘ and ordaining Marriage.

But, after all this, we find a great many so far from being thankful for it, that they are become Enemies to it ; nay, so profligate are some of our Marriage-haters, that they endeavour, notwithstanding the Almighty’s ordaining it for a Blessing, to prove it a Curse. Of this Opinion were many of the antient Philosophers. Thus argues *Metellus*, he should lose his Liberty by marrying ; and concludes, rather to be his own Master, than his Wife’s Man : As if he had not Philosophy enough to be Lord of himself, tho’ his Wife proved never so perverse. *Pythagoras* being invited to the Marriage of a Friend, desired to be excused, because he was not willing to go to such a Feast, or such a Funeral. As if to marry a Wife was to marry a Coffin ; or to put on our Grave-cloaths before we are dead.

Secun-

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Secundus tells us, a Wife is the contrary of her Husband. But all these proceed from not knowing the mystical Union of Marriage.

These, and several others of the like Nature, were the whimsical Opinions and Crotchets of some of the antient Philosophers; who were Batchelors, perhaps, only because no Woman would be married to them for their Moroseness. But we have a loose Sort of Gentry among us, in our own Age, who live upon the Common; and either they can get no virtuous Women to marry them for their Wildness and Extravagancies, as well as Debauchery; or they are afraid of an imaginary Care, Confinement, Cuckoldom, or such like; the last of which I least wonder at, when they consider their own Guilt. These loose and dissolute Livers call Marriage a Bed of Roses among Thorns; and lest they should prick their Fingers, they will have no Hand in it. They have

R 2 strange

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strange Idea's of the most tempestuous Storms of Hail, but never consider the soft Breezes of a sweet and salubrious Rain. And indeed, these Libertines, who spend their Time with loose and incontinent Women, have some Reason to dread a Marriage-State, not only from the Behaviour of those Women they converse with, but from their own also ; for a guilty Conscience generally condemns others as well as accuses itself. Besides, those Women who live upon such Men, endeavour to persuade them, that all their Sex are guilty of the same as themselves, only they carry it on in a more private Manner ; and to corroborate their Assertion, 'tis possible they find some Instances which prove it by a Demonstration ; on which Account they bring their *Cullies* to think as they do : But this, I presume, is a very mistaken Notion ; and were those Gentlemen to frequent the Conversation of virtuous Ladies, they would find it as hard to believe, or imagine there were

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were any such notorious *Female Wretches* as the Company they have made choice of daily convinces them there are.

To give a Narrative of loose Women, would not at all be suitable to my Undertaking, my Intent being rather to celebrate the Praises of the Virtuous ; and, as I hope the generality of my Readers will be such, I have endeavour'd to adapt this Treatise most to their virtuous Inclinations.

But to be more Particular in relation to the Marriage-haters : They dread the Thoughts of a Wife, because they have a proverbial Saying, *That Women and Ships, tho' never so well rigg'd, still want something* : But they little consider how they deceive themselves in this Point ; and if they will suppose a Ship in the Sense it ought to be taken, or as it is in a better Proverb than that Saying of theirs, they will find it quite contrary to what they represent it. Look in-

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to the 31st Chapter and 14th Verse of the *Proverbs* of Solomon, and you will find her compared to a *Merchant-ship*, and that *she brings her Food from far*. And I believe there are few Merchants grudge their Ships Rigging ; or if they do, they ill deserve them ; and the like may be said of those that grudge their Wives Cloathing. Several other Excuses are made by those who are averse to this honourable conjugal State of Life : Some are afraid of Scolding ; some of their Pride and Arrogancy ; some, with just Reason, of their Jealousy ; and others, of their Discontentedness. Some, I say, are, or at least pretend to be afraid of these, and the like Disasters falling upon them ; but they are only vain Chimeras of their own making ; and such as none but the unmarried, imperfect Men, which are but Half themselves, for want of a *Help-meet*, could ever had an Idea of. And those that refrain Marriage upon such Accounts, generally fall into a Way more destructive

tive

tive in its Community. But to make their own Cause as clear as they can, they pick out all the calumnious Expressions against the Fair Sex that Authors will afford them.

Thus they represent you with *Achab's* being betray'd by *Jezabel*; of *Sampson* by *Dalilah*; of *Solomon* by Concubines, &c. which would be too troublesome to relate here, as not being at all to my present Purpose, since they are only the Reports of Masculine Heroes, and ungovernable Libertines, and merely *Romance* and *Envy*: For *Particulars* will never prove *universal Truths*; nor will any one attempt it, who knows true *Logick*. Besides, they have neither a true *Notion* of Marriage, nor have they ever met with the virtuous Ladies I now speak for; nor such an one as is set forth in the *Book of Proverbs*, whose Character and Conversation I want Ability to pursue with deserved Encomiums. What Occasion is there for a Man's lodging those ill
Opi-

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Opinions abovemention'd, when he is married to a *Woman* quite contrary to such as those whom these Heroes have been observing? Need any Man be jealous of a *Woman* that is chaste? Need any one be afraid of Scolding, that hath a discreet and peaceable *Wife*? Need any one fear an excessive Expence, whose *Wife* is endow'd with Frugality? May not any Man put an entire Confidence in such a faithful and virtuous *Wife*? in such a valuable, indearing *Spouse*? Need he be debarr'd from either his lawful Pleasures and Diversions abroad, much less to attend his publick Business of greater Concern, when he is confident all Things will be regulated and improved to his Advantage at Home; where there is no room for either Solitude, Diffidence, or Distrust of her Diligence and Faithfulness; nor any Cause of lying under Temptations either of relieving his Necessities, supplying his Wants, or falsely to enrich his own Estate. There's no
need

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need to question the Integrity of so virtuous a Woman. ‘ And, as a celebrated Author says on this Occasion, she cannot in Conscience falsify her Marriage-Vow, nor play fast and loose with that solemn and sacred Obligation. Never fear, she will never despoil you of your Goods of Fortune, wrong your Nuptial Bed, nor lessen your Character. She knows no Robbery, but that innocent one of stealing into your Affections, and making you the Felon of her own Heart.

Now, what Fidelity, Justice, sincere Love and Comfort, may not a Man expect from the Fruition of such a virtuous Woman, as I am now representing? Here is no Room for Jealousy; no Occasion to doubt of her Insincerity; no Want of Succour, or Subsistence with this unparalleled Lady. In one Word, she will make you as happy as your Heart can wish

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with in this World ; and not only so, but, in a great Measure, intitle you to an eternal Happiness and Fruition of Blessings in the World to come.

What has been observed on this Account, might, one would think, be sufficient to confute all the Objections of our modern Marriage-haters, which they borrow from some morose and melancholly Notions of the unsociable Antients. Among many of their ridiculous Objections, I shall only trouble my fair and courteous Reader with Two, which are as false and ridiculous as any of the rest. *Hesiod* says, *He that trusts a Woman, is as safe as he that hangs by the Leaves of a Tree in Autumn, when they begin to fall.* And there is another Story, no less foolish, tho' more prophane ; and that is, of a stupid Fellow, who hearing the Scripture *hurlesqued*, that *whosoever would be saved, must bear his Cross*, ran to his Wife, took her up, and

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laid her a-cross his Shoulders. These, and a great many more, were the Conceits of those *Buffoons*, that knew nothing of the Felicities of Matrimony; or else such as resented their Injuries, or repented their Misfortunes in their Marriages. *Plutarch, Plato, Socrates, Aristotle, and Seneca*, were all married, if we believe History, and made as excellent Use of their Marriages as their Morals; which redounded very much to the everlasting Praise of their Philosophy.

‘ Marriage, saith the learned Mr.
 ‘ *Dykes*, was first consecrated in Hea-
 ‘ ven, solemnized in Paradise, and
 ‘ consummated in Innocency. Can
 ‘ any Thing be fuller of Holiness,
 ‘ or Happiness; of Equity, or Jus-
 ‘ tice; of good Conversation, or So-
 ‘ ciety; of Love, Content, or Con-
 ‘ solation? Can any State of Life be
 ‘ less solitary, or less unpleasant?
 ‘ God himself plainly declared, it *was*
 ‘ *not good for Man to be alone.* Does
 not

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not the Holy Spirit of God dignify Marriage by the Mouth of his Prophet, with no less than the Similitude and Representation of his sacred Unity with his Church ? Was not the Wedding Feast honour'd with the first Miracle our blessed Saviour wrought in the World ? What more then can be said, to shew how great is the Dignity and Pre-eminence, as well as the Pre-rogative of lawful Marriage ?

Can there be any Comfort or Consolation like that of a Second-Self, in humane Society ? Must not the Enjoyment be great, to have a faithful Partner, and true Friend, either in Poverty, or a flourishing Condition ? If thou art rich, a virtuous Wife will increase thy Store ; if poor, she will enrich thee ; if thou art sick, she will be thy Nurse ; if hungry, she will do her Endeavour to nourish thee ; if persecuted, she will comfort thee in thy Confinement : Thou wilt have a sweet Companion of her ; if thou art melan-

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lancholy, she will divert thee, and afford thee sufficient Satisfaction when solitary. Doth thy *Business* cause thee to go abroad? thou art sure thou hast a faithful House-keeper at Home. It would be endless to recount all the Benefits of an advantageous Marriage. Doth not a Man increase his Friends by it? Are not Enemies reconciled by it? And doth not injur'd Kings, sometimes, recover their Rights by it, as well as Peace procur'd between great Emperors, Monarchs, and Sovereign Princes? These, and many more, are the vast Advantages of Marriage. Nor can any Language express the Benefits that accrue to a happy conjugal State. It is very probable a Man may find a virtuous Wife; but 'tis hardly possible to give her due Praise; and of all Difficulties this is the greatest.

I have consider'd her in every Circumstance of Life, and nothing is now wanting, but to render her Praise for
the

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the wonderful Productions of her Understanding, the curious Operations of her Hands, and the Practice of her well-spent Life. It would lessen her Character for me to pretend to extol a Lady's Virtue to the full Value of her Merits ; and my feeble Eloquence is altogether insufficient to give her a thousandth Part of her Praise. What then is to be done in this Case? Why, let every one praise her according to his Ability ; and let *Poets, Orators, and Historians*, Men of all Arts and Sciences, of all Ranks and Degrees, from the *Court* to the *Plow-Tail*, become her Encomiasts. And though we could raise as many *Popes* and *Drydens*, as there are Drops of Water in the Sea, and as many *Henleys* as there are Sands upon the Shoar ; and all these, and ten Times more, should not cease to advance her Praises, yet they would be still less than her almost Divine Virtue merits ; and would only be magnifying her superlative Character into a Diminution of it.

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it. *Prophecy* and *Inspiration* can only reach the Height of this transcendently glorious Topick ; and all that I, or any Man else can say, will only be, as I just now observed, falling infinitely short of what she deserves.

But notwithstanding all, or most of Men should be either silent in her Praise, or industrious in their Satyrs against her, yet her own Works will still praise her; and not only pronounce her inestimable Endowments, but also condemn the Ingratitude of those who ought to adore her. They will promote her private Interest, and publick Reputation. They will set forth her growing Fame in this World, far beyond any other Proclamations: Nay, which is more still, they will publish her *good Name* at the very Gates of Glory.

Many good Observations may be drawn from the singular Acts of a *Woman* : It was the Compassion of *Women* that preserv'd the Lives of many

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a male

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a male Child, commanded to be slain by *Pharaoh* King of *Egypt*. It was thro' the tender Compassion of his own Daughter, that *Moses* escaped being drowned. It was the Charity of the poor Widow in the Gospel, that occasion'd her to give the last Farthing to the Treasury. It was a good Act, if we will believe our blessed Saviour, when the Woman anointed his Feet. I never heard of a Woman that conspired to take away the Life of our blessed Saviour. *Pilate's* Wife took all imaginable Care, as far as lay in her Power, to save it. Several Women follow'd the Lamb of God to the Place of Execution, with sorrowful Weeping ; but who ever read of any that lifted up their Heel against him ? Christ's first inconceivable Descent was into the Womb of the blessed Virgin, and he still loves to dwell with pure and virgin Hearts : *Fear not, saith the Angel Gabriel to the Virgin Mary, thou art highly favour'd of the Lord.* A learned Author observes, God may

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may be praised for *Mary*, who made her the Instrument of the coming of Christ into the World. And the Church of *Rome* is so far from forgetting her, that I think they commit *Idolatry* by giving her the Name of *Mediatrix*, *Salvatrix*, *She Saviour*, *Queen of Heaven*, *Queen of Mercy*, *The only Hope of the Miserable*; with several other idolatrous Expressions, or Names, which I would not be thought to incourage my Readers to ascribe unto her. But however, the Spirit did, as it were, cast a Cloud over her, which may give a Check to Mortals from making too curious an Inquiry into the Mystery of the Incarnation.

Whoever read of a Woman that denied the God that made her? Was not the *Women's* Faith and Love plainly demonstrated, by their Attendance at our Saviour's Sepulchre before it was Day, with Tears in their Eyes? I think, if we look into the last Chapter of *St. Mark*,

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and compare it with the 28th of St. *Matthæw*, and the 18th of St. *John*, we may find Reason to believe those *Women's* Faith was preferable to the very *Apostles* themselves. But I will not pretend to define those Mysteries of the Gospel, but rather leave it to the Divines better Judgment. But be that as it will, great was their Obedience, and without doubt, great will be their Reward. *Fear not*, saith the Angel to *Mary Magdalen*, *I know thou seekest Jesus, but he is risen*. Nor no *Woman* need fear all the satyrical, erroneous, or diabolical Tongues, if they are able to drink of the Cup that our Saviour has drank of. And they may take it upon God's own Word, none shall harm them if they are Followers of that which is good.

The *Greek* Poets, as the learned Mr. *Dykes* observes, have been very copious in their Allegories concerning *vicious Women*, and I think too satyrical, when they compare them to such
odious

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odious Creatures as would be unfit to name in this Place. But then, as my Author again observes, they fancied another Sort of Women, and could not forbear ‘ commending the virtuous Ladies; declaring he was happy that married a *Wife*, like a *Bee*, whom they most excellently described with the most amiable Characters, for her Beauty, Sweetness, Labour, Modesty, and divine Grace.

And it farther appears by the Author’s recommending us to the 2d Chapter and 15th Verse of St. *Paul’s* Epistle to *Timothy*, that she was in a Way of Salvation by the Apostle’s own Words ; that is, ‘ *She should be saved in Child-bearing, if she continued in Faith and Charity, and Holiness, with Sobriety* : For by Faith she acknowledges the true eternal God, both in Trinity and Unity; glories in her Creator, confides in her Redeemer, and rejoices in her Comforter. That is, firmly believes in

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' the *Old and New Testament*, and ac-
 ' cordingly practises all the Duties of
 ' *Morality and Religion*. From hence
 ' arises her divine Love of God, the
 ' Father, Son, and Holy Ghost, essen-
 ' tially one and the same, mysteri-
 ' ously, and signalized only in Time,
 ' or rather personalized by those dis-
 ' tinct Offices of Creation, Redemp-
 ' tion, and Sanctification of the World,
 ' which seem to unvail the *Myste-*
 ' ry a little, for our better Belief
 ' and Understanding, or Edification.
 ' But, in short, she entirely acquiesces
 ' in such incomprehensible *Arcana's* of
 ' Heaven; without any farther design-
 ' ing Enquiries, diminishing Curiosi-
 ' ties, or destructive *Modus's* of hu-
 ' man Invention.' Hence proceeds
 her admirable *Chastity*. Hence she de-
 rives her great and most remarkable
Prudence, Temperance, and Sobriety.
 Hence flow, as from an original Foun-
 tain of Love, her great *Kindness* to her
Husband, her profound *Charity* to her
Neigh-

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Neighbours, as well as her faithful Justice to the whole World.

This is the true Description of a *perfect Woman of Probity, a Wife of celebrated Virtue; a Lady of consummate Love*, worthy of a Diadem, worthy of a King, of a *Solomon* in Wedlock in all his Glory : Nay, and which is still more, she is worthy of Glory far more transcendent than this World can bestow on her, namely, *of the everlasting Glory in the World to come*. Who then can forbear chanting forth her Praise, though ever so unequal, or insufficient for her Merit. Let all *Rationals* praise her; and let all *Irrationals* become *Rationals* for her Sake.

But why should I pretend to say more ? 'Tis impossible to say a thousandth Part of what she deserves; and her superlative Character is so far from being praised, according to its Desert, that it is rather diminished thereby, as I observed before; and therefore let

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this be the Conclusion of all terrestrial Things : And let her reciprocal Virtue, she has hitherto practised, according to the sacred Rules of *Wisdom*, bring her at last to a happy Eternity of Joy ; where her Peace shall be unalterable, her Happiness shall be inexpressible, and her Praises shall be set forth to their full Perfection, with Divine Acclamations of Joy for evermore.

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ERRATA.

PAGE 4, Line 5, read *Terrestrial*. P. 16, l. 8, r. *such Lustre*. P. 29, l. 1. for *continues*, r. *contrives*. P. 40, l. 14, r. *Bulwarks*. P. 57, l. 4, r. *and daily Provision*. P. 74, l. 17, for *and*, r. *or*. P. 90, l. 3, omit *even the*. P. 112, l. 16, for *and*, r. *but*. P. 115, l. 1, for *alleviated*, r. *elevated*. P. 128, l. 7, omit *perhaps*. P. 129, l. 22, instead of *for*, r. *from*. P. 134, l. 2, for *Ministers*, r. *Midwives*. P. 197, l. 20, for *who suffers no Evil to go unpunish'd through his special Grace and Favour*, read, *who suffers no Evil to go unpunish'd through his Justice, nor no Good unrewarded through his special Grace and Favour*. P. 198, l. 10, for *after*, r. *after Death*. P. 201, l. 21, for *Youth*, r. *Youths*. P. 176, l. 24, for *their*, r. *his*. P. 191, l. 1, omit *than*. P. 224, l. 24. instead of, *and* r. *for*. P. 226, l. 10. for *them*, r. *it*.
